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WORKING PAPER

AUTHOR: A. Stinson

TITLE: An examination of the use of
Travel and Exchange programs
for the development of
"better understanding"
between peoples in Canada.



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TRAVEL AND EXCHANGE

An examination of the use of
Travel and Exchange programs
for the development of "better
understanding" between peoples
in Canada.

A Working Paper

prepared for the Royal Commission

on Bilingualism and Biculturalism

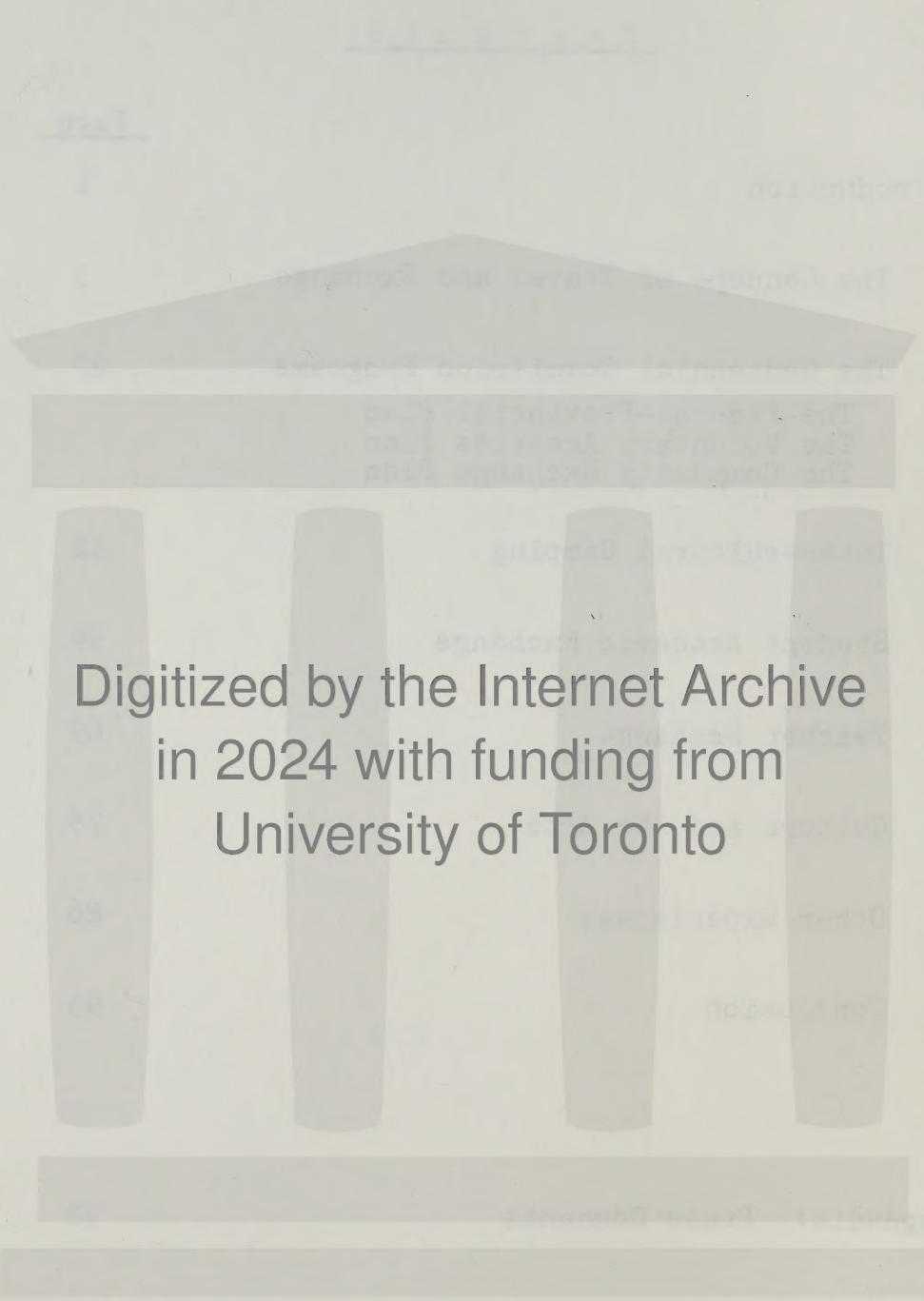
by

Arthur Stinson

July 1966

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I N T R O D U C T I O N

This is entitled a "Working Paper" for lack of a better name. It is not a research report. It is, rather, an attempt to survey the field of Travel and Exchange activity with a view to helping the Commission arrive at some recommendations. The perspective, more or less consistent, has been to suggest what might be done in light of what has been done.

The need for the paper arose from the number of recommendations made to the Commission during Regional Meetings and in briefs suggesting that Travel and Exchange could create "better understanding".

Rarely, however, did anyone elaborate on the subtleties involved in this notion or the conditions under which Travel and Exchange create the desired result. To compensate for this lack, I have indulged in a general essay in Chapter I.

I have drawn on the briefs and correspondence to the Commission, collected a variety of reports from agencies active in the field, discussed the topic with a number of people and read some of the available literature in social science. The paper, nevertheless, suffers from a number of deficiencies. Some areas of concern have not been dealt with due to lack of information; others have been too scantily surveyed. In spite

of inhibitions, I have not restrained myself from drawing conclusions and making recommendations for which I take responsibility. This rashness has been deliberate; I feel the Commissioners will find it easier to decide what to recommend if confronted by a definite point of view.

Travel and Exchange in its various forms has been a popular recommendation to the Commission. One of the interesting facts is that this recommendation, unlike any other has had no specific opposition. It would be wrong, of course, to assume that there is unanimity. The briefs explicitly or implicitly indicate attitudes toward this recommendation.

Those who recommend travel and exchange see the promise of the country striking, in part at least, from lack of understanding between diverse group, peoples and regions. They believe that, if Canadians understood one another better, problems as they arise could be solved through more mutual processes and would not lead to bitter conflicts of win-lose competitions. They assume, too, that with better understanding, people from one group would suffer setbacks, their differences would not only be tolerated but respected and that Canadians could learn a concern for all parts of the country, including cultural interests in their own regions. They see travel and exchange as the method of achieving these goals.

CHAPTER I

THE CONCEPT OF TRAVEL AND EXCHANGE

Briefs recommend travel and exchange

Travel and Exchange in its various forms has been a popular recommendation to the Commission. One of the interesting facts is that this recommendation unlike any other has had no specific opposition. It would be wrong, of course, to assume that there is unanimity. The briefs explicitly or implicitly take various attitudes toward this recommendation.

Those who recommend travel and exchange see the problems of the country arising, in part at least, from lack of understanding between diverse group, peoples and regions. They assume that, if Canadians understood one another better, problems as they arise could be solved through more rational processes and would not turn into bitter conflicts or win-lose competitions. They assume, too, that with better understanding, people from no group would suffer alienation, that differences would not only be tolerated but respected and that Canadians could learn a concern for all parts of the country, overcoming natural interests in their own region. They see travel and exchange as one method of achieving these goals.

The individuals and groups which take this view are very often religious, educational or strongly influenced by social science philosophy. Religion, education and the social sciences all seem to agree that for man to reach his higher potential, it is necessary to overcome his insularity. The writers of these briefs appeared not to be fearful; they were secure in their own identity, confident that by outgoing activity, adventures into other cultures, they would be enriched rather than diminished.

A personal statement which expresses this attitude comes from a letter to the Commission:

"There isn't one of them who thinks as I do, whose emotional reactions are the same as mine, or who has the same set of values as I have. It therefore follows that I can't communicate with them without exposing my thoughts, emotions and loyalties to a critical judgment. Whether the result is to reinforce them or to modify them or to abandon them is irrelevant, the result is enrichment and growth."

(Ralph G. Blake, May 20, 1966)

Negative Attitudes

Opposition to travel and exchange is implied in briefs rather than stated blatantly. These are the opinions which come generally speaking from separatists in the French-Canadian milieu and in English-speaking Canada from those who believe in "one Canada". The patterns of rejection or assimilation show similar attitudes of distrust of other groups and a desire to continue the familiar cultural pattern either by moulding others to it or by building a wall around it. In these briefs it is not necessary for the writers to

attack travel and exchange as such; it simply does not occur to them. The premises are such that the concept of travel and exchange is automatically ruled out.

Briefs from the "ethnic groups" demonstrate a slightly different pattern. One might think that, having experienced the phenomena of adaptation to another culture with the retention still of an ethnic identity, these groups would talk of cultural enrichment and would be able by transference to extend the principle of cultural pluralism to include the French fact. This is significantly not the case. For example, one of the most disappointing aspects of these briefs is their failure to respond to the positive invitation in the Commission's terms of reference to describe "the contribution made by the other ethnic groups to the cultural enrichment of Canada". Instead, these briefs show a defensive, protective attitude. The writers see their language disappearing, their youth being swallowed up in the pervading cultural milieu, their newspapers and their institutions resting on the shaky support of the older generation and the new arrivals from abroad. All this demonstrates fear for the loss of identity.

The "ethnic" briefs confuse the issues by their use of the words "culture", "biculturalism" and "multiculturalism". When read in their complete form, it is evident that they have abstracted certain parts from the general concept of culture and have labelled the sum of these parts "culture".

The parts, for them, are usually religion, language instruction, folk arts and crafts, celebrations and perhaps patterns of home life. At the same time they have embraced many of the dominant aspects of the general cultural milieu, the political system, the profit motive, the consumer orientation, the service society, the strong emphasis on education, the recognition of positions of status and power, etc. In fact, the briefs demand greater participation of ethnic personnel in the structure of this society, not with any desire to change it but merely to make it more accessible to their "ethnic" group.

The "ethnic groups" do not advocate travel and exchange because they are completely obsessed with the problem of retention of identity. To add more confusion by exposure to more differences would not occur to them as any advantage.

The kind of travel and exchange "ethnic groups" advocate is with their homeland, a program that would strengthen ethnic identity rather than expose participants to other cultures.

A last category of briefs which is less negative but not entirely positive about travel and exchange is typified by what we might describe as "split-organizations" such as the Jaycees and the University students. Here the failure to accommodate cultural differences within a single organization has led to break up into the two cultural components. Each is presently preoccupied with consolidating its constituent strength. Will there remain certain over-riding

concerns or objectives which bring the leaders of the parts into contact again at least in the top échelons. With the development of sufficient strength and security in each sector, would they become interested in exchange?

This greatly over-generalized résumé of attitudes or non-attitudes expressed in the briefs is useful in as much as it gives a sense of reality to the concept of "inter-cultural travel and exchange". On the one hand we find individuals and organizations advocating increased communication, travel, contact, a willingness and openness for new experience which they believe will lead to greater understanding and better relations. On the other, we have individuals and organizations who appear to resist this process in order to protect or maintain or intensify a sense of particularness, self-identity, cohesiveness for survival in the face of outside threatening pressures.

The Cultural Component

From this description it becomes clear that travel and exchange is related to inter-cultural relations. A brief description of culture in this setting is, therefore, necessary.

An individual is born into a culture, his human environment. The family, street society, educational system and the multifarious institutions which surround him are all vehicles for the transmission of a culture,

a system of value responses. ("By culture we mean those historically created selective processes which channel men's reactions both to internal and external stimuli", Kluckhohn and Kelly) Most individuals absorb this culture as it were by osmosis, unconsciously, culture being by definition that which appears to be right and natural. Those who react against the system are classified as queers, neurotics or dangerous subversives. For most, then, their culture is where they feel at home, comfortable. They are able to operate in daily affairs with assurance, knowing the score, able to predict with reasonable accuracy how to respond to any given situation and how others will respond to them.

When an individual is involved in "Travel and Exchange" we remove him from this familiar environment and place him in one which is relatively unfamiliar. The extent to which it is unfamiliar is the degree of cultural differentiation. We place him in the society of "others", barbarians in the classic sense. Now fewer things are secure, responses are unpredictable, often the most unthinking word or action will betray him as the foreigner, the person for whom some kind of special treatment may be reserved.

When this transposition takes place with its attendant challenges a variety of responses are possible. These seem to fall along a continuum of which the two extremes seem to be complete closure or rejection and complete open-ness or assimilation.

The Paradox of Autonomy

The political scientist, Karl Deutsch, has dealt with these notions in an illuminating fashion in "The Nerves of Government". His chapter on "The Self-Closure of Political Systems" is particularly useful. He states the problem thus: "Is there perhaps a paradox in the nature of autonomy, in the self-steering and the self-rule of each individual personality, as well as of each autonomous human organization? Autonomy is impossible without openness to communication from the outside world; but at the same time autonomy is impossible unless the incoming flow of external information is overridden to a significant extent by internal memories and preferences" (page 219). Put another way, "No individual, no culture, no people and no state can endure without self-respect and without placing a positive value on its own memories and its own character. Yet neither individual nor state can maintain self-control if they idolize their current memories and preferences beyond the possibilities of development and change under the impact of experiences and change from outside" (page 234).

In Professor Deutsch's analysis of the self-destructive potential of autonomy he concludes that all the modes of failure are related to the overvaluation of

- the near over the far
- the familiar over the new
- the past over the present
- the present over the future

and overestimation of

- the organization compared to its environment
- of its past methods and commitments over new ones
- current will and inner structure over all possibilities of fundamental change (page 229)

The attitude he singles out as most relevant to overcoming these sources of failure is humility. "In its essence, humility is perhaps an attitude toward facts and messages outside oneself; and openness to experience as well as criticism; and a sensitivity and responsiveness to the need and desires of others....the avoidance of overestimating not only the importance of oneself but also the importance of one's immediate environment.....(it)involves profoundly skeptical attitude toward one's own ability to achieve it or to maintain it for any length of time... taken together (these) are attitudes favourable to new learning, to maintaining and extending the channels of intake of outside information and to the readiness for inner rearrangement" (Page 230).

Would such openness lead to the avoidance of commitment? "To avoid commitment to any policy or action means to value one's resources more highly than anything that one might do one particular variety of self-centredness and of self-overestimation" (page 231). Deutsch presents faith and humility as two boundary conditions between which a viable pattern can be sought.

In searching for the viable pattern he discusses the concept of reverence and idolatry. Idolatry is "to prefer the familiar over the infinite, the local over the universal, and more, to treat the familiar and the local as if they were absolute..." while reverence is to pay respect to the greater over the lesser, the spirit over the letter, human rights before traditional rights and human needs over established interests.

This balancing act of avoiding overvaluation of internal and external data is summed up in the ancient commandment, "Love thy neighbour as thyself". To love thyself requires self-respect and placing a positive value on one's memories and character. The commandment requires the effort to respect and value the memories and character of others, different though they may be.

In the approach to others, is curiosity a human attitude which can be utilised? Deutsch points out two difficulties with curiosity. The first is the Pandora Box syndrome, the overwhelming of the individual by the multitude of new ideas, sensations and things, a multi-directional bombardment which confuses the value structure to the point that everything new may seem important. The situation gets out of hand and loss of self-determination results. The other danger is almost the opposite, the treatment of new data as though it had no claim on one at all - a source of pleasure or excitement. Typical is the dispassionate coolness of the investigator or the thrill seeking of the tourist.

Deutsch describes the alternative to non-productive curiosity as "grace". This is an attitude in which one recognizes the existence and importance of new data as yet unknown or not experienced and its potential as offering us the missing pieces of our puzzles or the crucial element needed to resolve an inner crisis. Such resources cannot be predicted but they can be prepared for. A fascinating example comes from science where the experience of accidental discovery has been frequent enough to be examined. Louis Pasteur's judgment was that such discoveries are not so accidental, they occur to the prepared mind. The term "serendipity" has been coined to mean the ability to pick up new, unexpected insights in the course of pursuing some entirely different object.

These terms, humility, love, faith, grace, have a delightfully old-fashioned ring about them. It is interesting to find a modern political scientist examining such ancient wisdom in terms of modern communications theory. It gives a sense of depth and richness to the hackneyed expression "better understanding." It provides us with a framework of morality for travel and exchange which can lead to practical application.

These attitudes should lend themselves to examination and testing. Deutsch continually emphasizes the continuum range between absolutes. We should be able to devise batteries of experiments to find where individuals are located on these continua:

humility	.....	pride
lukewarmness	.....	faith
reverence	.....	idolatry
love	.....	cosmopolitanism
	.....	nationalism
grace	.....	curiosity
eclecticism	.....	spirit

Such tests administered before and after travel and exchange experiences would provide many clues we now seem to lack. Some of the questions we need to know more about:

What results can be expected at different age levels?

What kind of orientation program is most useful?

What kinds of results do different kinds of programs produce?

Under what conditions do programs of different sorts succeed best?

What lasting effects after return to the original cultural environment?

Individual or Group Experience

One of the basic questions so far unresolved is whether programs designed for individuals or for groups lead to more significant results or whether each in its particular way can be successful for certain purposes.

The research on individuals seems to have centred around the development of profiles of types who respond or fail to respond to certain circumstances. This has led T.W. Adorno, for example, to conclude that thos individuals who show prejudice or hostility or social distance against

minority groups in their own country tend also to show similar reactions to foreigners. (The Authoritarian Personality, Harpers, 1950)

An experiment more recently conducted by Erich P. Prien was designed to develop personality profiles of the kinds of individuals who favour a world view of problems of humanity, with mankind rather than a particular nation as a primary reference group. (described in Journal of Social Psychology, "Personality Correlates and Changes in Proworld-mindedness and Antiworld-mindedness Following Intercultural Experience").

A secondary purpose of this research was to determine what changes, if any, resulted from a ten-week sojourn at a foreign study centre. The result is startling. "A comparison of means of the pre-test and post-test indicated that no change occurred as a result of the ten-week term abroad. In addition, the inclusion of a ten-week discussion seminar following the experience in intercultural education did not materially affect the student attitudes." (page 244, Journal of Social Psychology, April 19, 1966)

Such an experiment raises a fundamental question: do travel and exchange experiences only crystallize and stabilize the existing relevant attitudes?

This approach is seriously questioned by researchers of the group dynamic school. Robert E. L. Faris, for example, claims that most of the individualistic research has been simply mistaken and has assumed the sheer wickedness of people as the cause for their objectionable behaviour (see his chapter on "Interaction Levels and Intergroup Relations" in Intergroup Relations and Leadership: Approaches and Research in Industrial, Ethnic, Cultural and Political Areas ed. M. Sherif, U. of Oklahoma, 1962)

"The explanation of social attitudes has been vainly sought where it was not, in the character of the individual" (Page 29).

Faris argues that individuals do not participate in society as whole people. In each particular activity or organization in which he participates, the individual participates with a distinguishable aspect of himself and in some cases these aspects have little overlapping and may even be in conflict. "Social organizations create the human and social characteristics of their members to begin with.,, In the normal course of life each of us picks up from definite groups organized roles or offices which particularly control our thoughts and behaviour and constitute the fundamental materials of personality and character." (page 31)

It therefore follows that attempts to predict behaviour of social groups from the characteristics of its members as whole persons fail because a considerable part of the whole person is irrelevant and also because the behaviour of a man who acts in office may be detached

from other aspects of his personality. The behaviour among groups must be known if causation is to be understood.

This line of thought produces many questions and possibilities. One question: regardless of the excellent experience an individual might have in visiting in a home of a different cultural group, what possible difference will it make when he returns to his own groups which have established stereotypes and norms of behaviour? One possibility: because a person in office must behave differently than he would as a free individual, is it possible to devise methods by which leaders of groups may find ways to co-operate rather than engage in conflict?

Other writers in Intergroup Relations and Leadership take up this theme. Robert Dubin applies it to "Leadership in Union-Management Relations". Robert Blake and Jane Moulton describe practical methods of reaching co-operation between conflict groups in "Intergroup Dynamics of Win-Lose Conflict and Problem Solving". Although dealing with labour-management problems there are many clues applicable to inter-cultural situations. The emphasis is always on interaction between the leadership teams and relations between leaders and their group. The resulting situation is a community one and has validity, i.e. there is a viable basis for negotiation, for co-operation, for understanding and for decisions. To paraphrase a sub-heading in the Blake-Moulton study, "what are the conditions for replacing cultural

hostility by collaborative orientation based on shared internal motivation to solve both common and distinctive problems while retaining group boundaries?" This is the kind of core question which no travel and exchange programs have attempted to deal with yet. The tour of Jean Lesage to the west in the autumn of 1965 was the closest attempt but it lacked most of the key conditions for success.

To summarize the group approach, let us use the words of a Canadian, Hedley Dimock of Sir George Williams University, a follower of Sherif et al.

"Attempts to ameliorate intergroup conflict by an authority figure telling the groups to stop it, or by preaching the benefits of co-operation have not been helpful. Neither have informal contacts between individuals in the groups worked out. This appears to have been the weakness of student exchanges and other informal visits of people from different groups. Situations where members of conflicting groups meet together on neutral ground to work or play together seem to have no effect in reducing intergroup friction" (Intercultural Relations Training, Project Report #4, Centre for Human Relations and Community Studies).

Dimock continues,

"The former naive view that simply getting people together from different cultures and encouraging them to interact is helpful in improving attitudes is no longer valid. It has been replaced with a view that (it) is the kind of interaction that counts."

He then goes on to indicate three fundamental principles for positive influence on attitudes and conflict which he says are borne out by social science research:

1. For learning, group members must have a direct experience in intergroup conflict where they can apply theoretical assumptions about conflict and learn from their own actions.

2. To reduce hostility and improve attitudes through intergroup activities, there must be superordinate goals, that is, goals which are attractive to both groups and cannot be achieved by either group alone.
3. The activity or situation where groups interact must provide for equal status between the groups.

Personal comments:

Personally, I cannot feel as deterministic as either the individual psychologists or the group sociologists. Perhaps this is because of my lack of scientific training in either of these fields. The range and response of humans as individuals or in groups is still sufficiently unpredictable to me that I would not be hasty in deprecating any apparently well thought out plan for travel and exchange on the basis of the theories I have examined.

To me there seems to be considerable evidence to support the view that individuals have undergone transformations of attitudes as a result of different cultural exposures and that their influence is of some consequence. At the same time, I find the arguments of those who accent the power of the group very persuasive.

Fortunately a decision need not be made here on this score for the fact is we know far too little to make one. If any decision is apparent, it seems to be that the field of travel and exchange and its relationship to intercultural understanding and the solving of conflict or hostile situations is a ripe one for research. We really need to know far more

about what is happening to people and groups in the programs which are described in the following chapters.

CHAPTER II

THE CENTENNIAL COMMISSION PROGRAMS

Background

The programs lumped under this heading are voluminous and varied. Taken all together they represent by far the greatest activity in the country. The reason for dealing with such a mixed bag is simply administrative; the programs are linked together because they all receive assistance from the Centennial Commission. Because of this, we must deal with the Centennial Commission as a stimulating and support agency. We must also mention the plans for the post 1967 era.

Up until a year ago, the administrative problems of organizing and servicing the Youth Travel and Exchange programs were so considerable that no adequate evaluation, research or even clear-cut policy lines were developed. This period was marked by considerable frustration, delays and uncertainties. The result often was programming below the level of competence of those doing the planning and operating. There appears to be little point of detailed analysis of this period.

Since the fall of 1965, a great effort has been made to rationalize the process. The following steps have been taken:

- (1) Clearer policies have been written, tested with participating organizations, modified and circulated.
- (2) Dr. Orville Ault, an influential former civil servant with a background of psychology, Civil Service Commission and External Affairs experience was given a contract by the Centennial Commission to evaluate the total effort.
- (3) The decision was made that some continuation of Government support for travel and exchange was desirable. The future administration of the program was placed under the jurisdiction of the Citizenship Branch of the Department of Secretary of State and René Préfontaine of Manitoba taken on staff to plan for the transition.
- (4) A beginning has been made in the field of research.

These developments have a number of implications. The first is that I have not felt it necessary to duplicate the work that is now being done. This report can be greatly circumscribed on this account. The second is that the Commission may wish to recommend certain things about travel and exchange knowing that there is already the nucleus of an agency for carrying out the recommendations in the future. Finally, the whole concept is being examined and the resulting state of flux makes it easy for any new ideas to be considered.

For convenience, I shall deal with developments #2, 3 and 4 first and then return to the programs and policies later.

The Evaluation

Dr. Ault is writing a first draft of his report now. It is to be completed in the fall. In it he will deal with the history of the project, its purposes, costs, methods, statistics and so on. He will also give his impressions on programs and values. He has included a chapter on French-English exchange in which he analyzes the briefs submitted to the Royal Commission. This report could probably be made available to the Royal Commission in the future if they wish it.

He has collected a variety of reports from other countries and conferences on travel and exchange projects. In general these have not proved useful.

His emphasis is on achieving greater depth and quality in programs. He has favoured group over individual exchanges. He prefers exchange over travel. He suggests a special fund for programs particularly designed for French-English exchange and that these rate preferential treatment. He advocates discussion of questions common to all Canadians, that unite, rather than constant emphasis on differences between cultures, that divide. He is strongly in favour of continuing research.

His recommendations will affect not only the Centennial program but also the Citizenship Branch continuation of it.

The Citizenship Branch Approach

Mr. Préfontaine has the advantage of observing the Centennial Commission project for a year-and-a-half before taking over operation.

He, too, has been studying the situation. Some of the questions he has posed for himself are similar to those the Royal Commission would ask. In a memorandum to his Director, he lists the following:

" Are visits and/or exchanges effective as a means for bringing about attitude changes?

Do changes which occur during a visit persist after a visitor returns home?

What factors are conducive to desirable and lasting attitude changes?

What is the process by which one culture succeeds in influencing another?

What kind of influence is it possible for a visitor to accept?

On the practical side, because of the large amount of money spent on programs, such programs must be evaluated as a basis for making decisions about future expenditures..... Are the present programs bringing results, are there ways of doing a better job, what makes the difference between a "good" and a "poor" program? "

Later in the memo he discusses assumptions about the purposes and methods of the programs. The major assumption is stated like this:

" The impact will vary in degree depending upon cultural differences between the regions involved If there are wide differences..... the participants will experience considerable personal tension in trying to relate himself to both cultures simultaneously; and yet this dual relationship is precisely what is required of him as a participant, and to a certain extent, in his day to day life as a Canadian."

He then proposes the establishment of a research project to examine the assumptions. This will be described below.

The other major piece of work in progress in his office is a survey of the field. An eight page questionnaire has been devised and was sent out in May to every organization in the country which conceivably might be carrying on some sort of travel and exchange program. On the questionnaire, travel and exchange is defined as:

"organized travel opportunities for individuals or groups travelling to a place other than their usual place of residence, with first hand opportunities for increased understanding of persons, communities and institutions in Canada."

The possible types of programs are outlined under the headings:

Tours and visits
Summer employment
Exchanges
Meetings

The results from this questionnaire should give a comprehensive idea of what is happening in Canada at this time. This analysis could be available to the Commission on request at a later date.

The research which will be undertaken this summer is quite modest but important because it sets the precedent. It is expected that the experience of this summer will lead to a more elaborate effort in 1967.

It will be centred on the Federal-Provincial Youth Travel program. Two matched groups of students from the provinces of Quebec and Ontario which will be travelling to other provinces have been selected for study. An effort

will also be made to find a control group of similar students in Quebec and the other province who will not participate in the travel program. Of the two travelling groups in each province, one would be subjected to extensive pre-departure orientation. The other would follow "the normal pattern".

The research plan is an attempt to determine

- (a) the initial discrepancies between the Quebec students and the students from the other province,
- (b) the attitudes they bring with them and which of these attitudes change or fail to change,
- (c) whether certain factors contribute to hardening of old attitudes rather than change to new ones and
- (d) the importance and nature of good pre-departure orientation.

To devise the research instruments and carry out the work, two well-qualified social scientists have been employed: Léo Dorais, social psychologist from Montreal and Rex Lucas, sociologist from Toronto.

Although the research this summer will be hampered by insufficient time to prepare, the results should be useful.

The Youth Travel and Exchange Program

The purpose of the program was stated in this way in Citizen, October 1965:

"The basic purpose of the youth travel scheme is to provide an opportunity for young Canadians to travel to parts of Canada far from their own homes and to sense for themselves the physical excitement of the land we live in. Nothing could be more effective in breaking down a certain Canadian tendency towards regionalism, the Centennial Commission feels, than personal knowledge gained by travel and living experience, especially among the young. The very geographical nature of Canada, let alone its ethnic and cultural differences, imposes difficulties on Canadian unity. To many living in eastern Canada, the Rockies are another world. In the eyes of many on the prairies, the east stops at Toronto.

The travel exchange program is intended to bring the geography of Canada alive to young Canadians, while at the same time affording them the opportunity to meet and become acquainted with people in a province other than their own. The result, it is hoped, will be better understanding between the people of the various regions of our country. Travel programs also introduce young people to the political and educational institutions of Canada, to the various aspects of its cultural life, to its industrial and other achievements, and to the complex problems which it has to face."

The Commission has taken two different approaches to accomplish this purpose. The first is the Federal-Provincial scheme which involves senior high school students. About 3000 participated directly in this scheme in 1965. The second is the Private Agencies plan and about 11,000 young people of various types were assisted in this scheme last year.

In passing, it should be noted that the two schemes cover the in-school and organized youth of the country. The youth which are left out are the out-of-school, unorganized individuals who have traditionally been the most difficult to reach, influence or educate. Will the Company of Young Canadians have success where others have failed? Even if they do, the C.Y.C. does not include short-term travel and exchange projects in its planning.

The two schemes, Federal-Provincial and Private Agencies are completely different and require separate analysis.

The Federal-Provincial Plan

Two aspects of this program are of interest. The first is the way the Federal-Provincial arrangements work. The second is the program itself. These are, of course, intertwined and can scarcely be treated separately.

The initiative and propelling force is certainly federal. All provinces participate but with wide variation of enthusiasm. Generally, however, the program meets the criteria of "superordinate goals", goals which are "compelling for all and cannot be ignored but which cannot be achieved ~~from outside~~ by the efforts and resources of one group alone. They require the co-ordinated efforts and resources of the groups involved" (Intergroup Relations and Leadership, Muzafer Sherif ed.p.11).

The Centennial Commission is the co-ordinating agency. An estimated 90% of the money costs are paid by them. The Commission more or less sets the limits, establishes the general principles and provides a persuasive power toward meeting certain standards.

The provinces carry the main responsibility for the operation of the actual program. Usually this is co-ordinated in each province through the Department of Education. Although some provinces allocate funds to assist the program and others do not, the main contributions of the provinces are in the form of indirect costs of personnel and services

and a high degree of voluntary and local activity. The way in which the various provinces carry out their responsibilities has direct relationship to the quality of the program.

Before proceeding with a more detailed consideration of the division of responsibilities, a brief outline of the program is necessary.

High school students are selected and grouped into units of 24, usually 12 girls and 12 boys. Two escorts, one male, one female, often a married couple, are in charge of each unit. This number is determined by the accommodation limits of a railway coach. The over-all national budget determines the possible number of units for the country as a whole but within this limit each province determines the number of units it is willing to recruit. This number is also the number to which they are obliged to play host.

The distribution for last year and this year are as follows:-

	<u>UNITS</u>	
	<u>1965</u>	<u>1966</u>
Newfoundland	4	4
Prince Edward Island	3	3
Nova Scotia	7	9
New Brunswick	6	6
Quebec	25	35
Ontario	19	25
Manitoba	20	20
Saskatchewan	20	20
Alberta	11	15
British Columbia	10	19
North West Territories	1	2
Yukon	2	2
Total	128	160

The central office decides where each unit will visit and who will play host to whom. In most instances this works out to be a three-way deal, i.e. a unit from province A visits province B and plays host to a unit from province C. This summer, for example, a unit from St. John's, Newfoundland, will visit Fort Qu'Appelle, Saskatchewan and will play host to a unit from Montreal.

The one part of the program for which the Centennial is responsible is any stop-over in Ottawa. The unit from St. John's on its way to Fort Qu'Appelle would stop over in Ottawa one day. During this day they would get the capital city treatment.

On arrival at destination, members of a unit are billeted in private homes. For seven days they enjoy a program provided by the host community. Only 4 of the 7 days are supposed to be used for tours, the others for more personal and group discussions. Often, however, the time appears packed with activity (A group visiting Etobicoke last summer visited an automobile manufacturing plant, Yorkdale Shopping Centre, Royal Canadian Yacht Club, Pioneer Village, O'Keefe Centre and had side trips to Niagara Falls and the Stratford Festival!)

The Centennial Commission pays all travel expenses. They provide travel accessories such as travel bags, song books, student manuals, badges, tags and general information

booklets. A grant of \$260 per unit is paid to the province for use by the escorts to meet unexpected costs in transit. Another grant of \$520 per unit is paid to the province to assist in the reception and programming of visiting groups. The total budget for the coming year is \$620,000.

The provincial responsibilities are co-ordinated in each province by a designated civil servant as a responsibility in addition to a regular full time job with the exception of Quebec. Quebec appointed J.-M. Massé as Coordonnateur provincial des échanges d'étudiants", a full time job. In Manitoba, arrangements are handled through the Executive Director, Manitoba Centennial Corporation. In all the other provinces an education official is designated, ranging from the Deputy Minister to the Coordinator of Teacher Recruitment. The status and type of person and time available appears to have a great deal to do with the way the program is managed.

A provincial study has just been completed which is a résumé of the answers to a questionnaire sent out to all the provincial co-ordinators to find out exactly how things are done. This covers all the areas for which the provinces are responsible which are, in general, selection, orientation, local planning for host communities, insurance coverage and evaluation. This survey reveals striking variation in practice and opinion on almost every detail

except the value of the program itself. It is not necessary to go into agonizing detail; a couple of examples will suffice.

In Newfoundland escorts are paid \$150, in Quebec \$25, in Ontario an honorarium for expenses, in the other provinces nothing.

In Quebec if a unit is organized in an area, that area is responsible for the reception of a visiting unit. In Alberta host communities volunteer.

In Nova Scotia the only cash available for program is the \$520 per unit by the Commission. In Manitoba communities are asked to assess their own needs and are provided with funds accordingly, from Dauphin (\$133.52) to Steinback (\$619.31). In Quebec, school commissions absorb the costs which range from \$500 to \$1,500.

Reports are not required or expected from participants in Newfoundland; they are expected in British Columbia, and are required in Saskatchewan.

Under these circumstances it is difficult to make general criticism; whatever one says is subject to exception. To approach it another way, there are several points where differences of practice indicate differences of philosophy and possible weaknesses in the plan. From publicity and selection through to evaluation it is evident

that the program could be enriched in method and deepened in content in some provinces. The three key points may well be the selection and preparation of the escorts, the orientation of the students and the consultative work with the local committee or authorities in charge of developing the program in the host community. The program in total suffers from the aura of school tour-holiday entertainment. This can be changed by developing a different set of expectations on the part of the students, a higher quality of facilitating leadership (the term "escort" has only recently replaced the term "chaperone") and a program demanding and allowing much more opportunity for the discovery and discussion of human values in a different environment.

One must remember, too, that more time is spent sitting in a train than visiting in the community. For long hauls the travel time may be twice the visiting time. This time can be used productively or the emphasis may be simply to keep the travellers busy and entertained.

The federal role is co-ordinating and facilitating; the provinces have the responsibility for execution. Under present circumstances there is a limit to how far the federal agency can exert influence on the quality of the program. Unless provinces come to see the program in a different light, changes in quality cannot occur. The basic problem at the moment seems to be a political one although this is hard to document. I am told that on the operative

level there is considerable agreement and good rapport. It is the higher levels, however, where policies and general support are decided where there may exist naive or even less than sympathetic notions about the basic goals of the program. It is politically acceptable to send kids on nice trips to other parts of the country, but is it politically acceptable if these young adults return with ideas and concepts about Canada, its peoples and its problems which are radically different from those of their parents, community or teachers? Higher level consultation and discussion on the philosophy, aims and methods of the program has been lacking.

Finally, two important factors must be noted. The fact is that ten provinces and two territories do participate. This is significant because, in spite of all difficulties, it is necessary to use every opportunity of this kind to strengthen common bonds. Every provincial co-ordinator responded positively to the question: "Are you satisfied that the travel program does materially extend the interest, knowledge and cultural relationship of students participating?" Every provincial co-ordinator with one exception gave an enthusiastic "yes" to the question, "Do you think the program should be extended?" The exception was Ontario which gave a cautious "No plans as of this date" response.

The second important fact is that, contrary to the experience in so many other fields, Quebec not only participates but is perhaps the best organized, most enthusiastic and at the same time most serious participant in this federal-

provincial scheme. As has been noted above, they have more units (and would be willing to have even more if possible), the only full-time provincial co-ordinator and probably spend more money than any other province. In the past the program has had political support and understanding.

The reasons for this would be useful to ascertain. One appears to be that the agreement was directly between the Quebec and Canadian governments; no pressure groups or organizations existed in between or had to be consulted. Another, undoubtedly, is that considerable latitude exists for Quebec to operate the program according to its own system. What appears to be weakness, the variability between provincial operations, in this case, is an asset. What still remains a valid question, however, is why Quebec has the attitude of enthusiasm toward a pan-Canadian project? Part of this is because of the attitude and personality of M. Massé, the individual in charge. But this is not all. He is supported in his position by letters from students, parents and school commissions.

If, for no other reason than this, the federal-provincial scheme should be encouraged for the future and a great effort made to ensure that the other provinces respond as vigorously as Quebec to the challenge and potential of this exchange of students.

Private Agencies Plan

In 1963 the Canadian Citizenship Council made a survey for the Commission and discovered about 150 programs available in Canada at that time. It was to help expand some of these and encourage the development of new ones that the Centennial Commission initiated its private agencies plan. It began as a pilot project in 1964 with 14 organizations carrying out 15 types of programs. On the basis of this experience, in 1965, 39 voluntary agencies were granted a total of \$223,110. As of May 1966, 32 organizations have been granted \$286,420. Additional grants will be made up to the budget total of \$365,000.

No single project is granted more than \$15,000 in a given year. So far this year this maximum has been given to the Girl Guides of Canada, the Canadian Council of Christians and Jews, the Institute of Public Administration of Canada, the Y.W.C.A., the Canadian Council of 4-H Clubs, the Ukrainian Youth Association of Canada, Les Scouts catholiques du Canada. The minimum grant for 1966 is \$750 to the Canadian Girls in Training. This indicates the variety and range.

Commission assistance is to pay a part of the transportation costs and only rarely some help on the costs of administration.

The total plan may be looked at from several points of view. There are youth serving and youth led organizations. Some organizations are national, some local.

Some are English speaking, others French. Some bring youth together for conferences, meetings or camps at a fixed location from all over Canada while others send their members travelling.

The variety provides for experiences of many different kinds but it makes the projects difficult to analyze. Perhaps the best way to begin is to examine how those who administer the grants make their decisions.

The Commission has laid out in detail the objectives general information, project requirements, financial information, guides for preparing submissions and conditions of contracts. Drafts were submitted to representatives of the voluntary organizations in November 1965 for discussion and criticism. That conference did not result in many changes in the regulations but it was the beginning of a much clearer understanding between those who apply for grants and those who approve or reject.

This bureaucratization has made it possible to identify reasons why certain applications are successful and others are not. Eight applications have been refused this year and two have been withdrawn. Here are some of the reasons:

- project lacked program content
- project badly conceived, a stated objective, was to help learn French but the proposed environment was English
- project had no relevance to the Centennial
- project referred to Folk Arts Council
- project appeared to be a "Cooks Tour"
- project required unreasonable administrative support
- project not adequately developed

A body of judgment and experience is building up which enables the administrators to make much sharper analyses of how probable it is for any organization to accomplish its stated purposes.

The Commission is aware of a heavy emphasis on student groups. It is also aware of the existence of groups that appear to be harder to reach and serve such as: young farmers, labour, Indians and "other ethnic groups". Special efforts, with limited success, are made to encourage such groups. Sometimes technicalities which would be applied to other groups are waived in order to accommodate some of these groups. Equal opportunity is a fine concept, but it is not easy to make it work.

A statement on priorities prepared and agreed upon by the voluntary agencies at the November conference indicates the kinds of considerations which they thought should be taken into account.

It is worth quoting in full because it was the subject of a good deal of discussion and several drafts before it was acceptable. ~

"

RECOMMENDATION ON PRIORITIES

Whereas the basic purpose of the Youth Travel and Exchange Programme for voluntary agencies is to further a greater understanding of Canada among Canadians, and

Whereas projects may have to be ordered by priorities for the granting of subsidies, and

Whereas criteria must be established for the determining of these priorities,

We recommend

1 - that projects submitted for subsidy be classified by the Commission in the following order of priority:

- a) programs involving both travel and exchange,
- b) programs involving essentially exchange,
- c) programs involving essentially travel;

2 - and that within each of these categories the following criteria, listed in order of importance, be used:

A - (1) the value of the project: interpreted as meaning its value to the individual participant, to his milieu, to the country;

(2) the special need to be served by the project, taking into consideration that certain sectors of the youth constituency are not offered or cannot take advantage of opportunities to enter into a broader understanding of Canadian life, e.g. young workers as compared to students;

B - (1) the quality of the project, in terms of care in planning, pre-project orientation of participants, nature of the programme, opportunity for involvement and continuing impact of the project;

(2) past performance of the organization;

(3) the contribution by the organization in personnel, time and money;

C - the physical aspects of the project: numbers involved, duration of project, and distance.

We wish to point out that in determining the criteria both of value and need, and of quality, performance and contribution, the following conditions are assumed to apply:

(1) the relationships between the two main linguistic communities is of the utmost importance;

(2) the relationships among broader ethnic and racial groupings are only secondary to this, as are

(3) the relationships of diverse geographic, economic, social, and confessional elements.

It is interesting that the word "centennial" was not mentioned in the statement on priorities, not deliberately but inadvertently. Yet a Centennial Commission, to justify its program, must insist on some relationship. This is the way the Commission has stated it:

" Project Requirements

1. Relevance to the Centennial of Confederation

The project must satisfy the objectives stated in the first two paragraphs and should be so organized as to permit a discussion of the special character of the Centennial year, and the involvement of the sponsoring organization in the celebrations of 1967.

The discussion may include a review of the organization's program in Canada in the years prior to 1967 and its post-centennial plans. The project also should provide an opportunity for informal social exchange, and inter-ethnic, inter-cultural and inter-regional understanding.

For home-to-home exchanges of individuals where it is not practical to fulfill the foregoing requirements, the increased understanding gained from the home-to-home exchanges will be accepted as having satisfied the objectives of the program. "

How effective are the various programs in achieving the hoped for objectives? This is almost impossible to ascertain. Each organization is convinced that it is doing a good job or it would not devote as much of its own time, effort and money to the particular program as it does. Each organization evaluates its own work but it is inevitable that standards will vary considerably according to the aims and objectives of the organization and the insights of its staff and officers.

Sometimes the objectives of an organization and the objectives of travel and exchange do not completely coincide.

For example, a national conference of X organization may qualify for assistance because it is bringing young people together from coast to coast. It is quite possible that it may be a "good conference" but fail to develop much more than contact between the youth of various regions.

Sometimes the overt objective of the organization may be a certain activity but the underlying objective may be the development of better human relations skills. For example, the Silver Creek Ranch near Calgary concentrates its program around music and through this common interest hopes to develop inter-cultural understanding. Both overt and indirect objectives may be achieved. In fact, some people are inclined to believe that this is a better approach to the sensitive business of developing "better understanding" than to tackle the problems directly. Needless to say, the quality of leadership under such circumstances is the key to achievement.

Sometimes organizations use the direct approach. Visites Interprovinciales is an example of one which states as its objective, "to improve relations between French and English speaking Canadians in particular by encouraging and facilitating visits to each other's homes our sole purpose is to promote the most natural contacts between the two peoples" (see Brief to the Royal Commission #750-425). The organization claims, "The visits have been almost 100% successful as letters and comments of teachers testify".

Certainly much can and has been said to support this approach. The existence of bon-ententism is indisputable but research is required to find out what short and long term effects emerge from such contacts.

These examples could be extended but perhaps enough has been said to demonstrate the point. Voluntary action in this field is undoubtedly valuable and government support can be justified. The federal agency must continually stress objectives, methods and standards which are conditional to receiving grants. The situation is perhaps simpler than dealing with provincial governments but the basic problem is the same. No voluntary organization wants the federal government to tell it what to do.

Standards can be raised by the voluntary organizations themselves. This can come about through conferences where practicing groups meet to discuss common experiences. The federal agency can facilitate such conferences. Nevertheless it must be noted that even in such situations each organization participates with a strong coating of protective devices resistant to change.

The chinks in the armour, or Achilles heel, of any voluntary organization is usually in the field of research.. Few of them can afford it and few of them know how to do it. Often they are as anxious as anyone else to know if their programs are actually productive or how productivity can be increased. I think this is where more stress needs to be

placed and the federal agency can help to facilitate and finance it by a number of direct and indirect methods. (Action research has already proved effective in producing change in one or two cases, for example)

The variety of activities in the voluntary field is a disadvantage from the point of view of tidy administration and concise analysis. But this very factor, the rich variety offers the researcher the kinds of opportunities he needs.

Voluntary organizations, by definition, have the inherent potential for change, for experiment and innovation. I believe that the voluntary organizations, if properly challenged and supported, could lead the way in working out solutions to the problems of "better understanding" between the peoples of Canada.

The Community Exchange Plan

This project is a strange catch-all which only recently has developed some coherent philosophy. It must be mentioned briefly because this aspect of the Centennial Commission's travel and exchange activities should also be transferred to the Citizenship Branch and become part of a general over-all scheme.

Originally the Commission provided for an adult travel and exchange project. This never got off the ground and was scrapped, not because it was considered a bad idea but because it seemed too difficult to organize and administer. I suspect the political implications were its major handicap. How do you justify subsidizing some adults and not others?

The project then became known as "community exchange". The stated purpose is "to encourage an inter-change of community leaders among the main cultural groups in Canada". Under this loose definition, \$15,000 was given to l'union des municipalités de la Province de Québec to enable delegates to visit Victoria, B.C. in 1964. Correspondingly, \$8,200 was provided to the Union of British Columbia Municipalities to enable its members to visit Quebec in 1965.

These junkets by municipal officials seem to have fallen into disfavour and for good reason. Although the Royal Commission heard some favourable comment about the visit to Victoria, the general atmosphere of such exchanges

suggest a Lions convention rather than any serious educational process.

Such an educational project was supported in 1965. University of British Columbia through its extension department and in co-operation with the Canadian Association for Adult Education and the Institut canadien d'éducation des adultes set up a course for the study of Quebec which was followed by a tour by thirty of the participating adults. Some testing and evaluating was done before and after this tour as well as including in the group an observer, sociologist Dr. Leonard Marsh. His report, humane, sometimes spiced with philosophy and touches of humour, provides warm evidence of the values which adults can derive from such experiences. At the same time he is cautious in drawing conclusions, recognizing that the evaluation instruments were blunt edged.

Another small grant was given to the Canadian Institute for Public Affairs in 1965 to enable a group of young adults from Quebec to participate in the Couchiching Conference. I believe those of us from the Royal Commission who observed their impact on that Conference would agree that their presence made a significant difference to the discussions but we do not know what differences it made to the individuals of the Quebec group.

Another development came about by accident. The Folk Arts Council wished to bring a Quebec choir to "Nation-builders '65" at the Canadian National Exhibition. A grant of \$2,000 was given to enable the "Choeur V'la l'bon Vent" to make this trip. The choir members were billeted in the

homes of Torontonians of "other ethnic groups" and an effort was made to build in cultural exchange ingredients. This venture was so successful that further exchanges of this kind were initiated. A Mennonite choir from Winnipeg visited a Catholic community in Quebec and a Ukrainian group visited Moncton and Halifax. The project officer at Centennial considers these as highlight events. The performing component is the excuse and the common ground for communication, even with language barriers. Great care is taken to see that the quality is high. Of more importance are the seemingly incidental or peripheral activities: the efforts made by the visitors and hosts to prepare for the encounter, to learn about the other culture, to learn some songs in the other language and so on and the social intercourse during the visit.

Projects such as these are not expected to result in mass exchanges. The groups and host communities are carefully selected in order to bring together cultural groups which normally never meet. The emphasis is on the quality of the experience rather than the numbers involved. This appears to be the main direction of "community exchange" at the present time although a slightly different project, a tour of ethnic press editors (mainly from the West) to Quebec is now being planned.

This is the very limited extent of Centennial activity for adults if one omits the performing arts.

Even here, the preference is for youthful groups as being more flexible, more inclined to socialize and more impressionable.

The story of community exchange is one of false starts and variable success. It illustrates some of the problems of adult programming.

C O N C L U S I O N S

The Centennial Program has at least accomplished these things:

- (1) It has created something new: the Federal-Provincial Youth Travel Program which involves all the provinces, two territories, and in which Quebec participates whole-heartedly.
- (2) It has changed the pattern of voluntary agency participation by:
 - increasing actual numbers of participants;
 - stimulating the development of some new projects;
 - shifting the geographical emphasis away from the central provinces (i.e. participants at conferences are more representative of the country as a whole: individuals are travelling farther; more conferences and camps are held outside Ontario and Quebec than were previously possible);
- (3) It has established a federal role in an area which was almost totally unexploited. This provides the precedent for a continuing active federal program in this field.

The political decision has already been made to continue the Travel and Exchange program of the Centennial Commission after 1967 through the Citizenship Branch. The exact nature of what will be carried on, however, is yet to be determined. I see no reason to suggest any change in the

present plans. In fact there are numerous advantages in having this project as part of the Citizenship Branch activities. Within that Branch there is considerable experience and interest in questions of inter-personal, inter-group and inter-cultural relations. As well, their network of liaison officers across the country will be an improvement over the present set-up which is inhibited by the lack of such officers.

I doubt if we need to recommend that a new agreement between the provinces and the federal agency be drawn up. I think that is bound to happen when a long term commitment is being considered. Then new divisions of responsibilities will be considered. This will raise the whole question of value and philosophy. If the Royal Commission has anything to say on these matters, this is one point at which its recommendations should be effective.

In the case of the Voluntary Agencies' Plan, the Citizenship Branch will have a slightly different approach because the somewhat strained centennial emphasis will be lacking. The Branch can look at the plan from the point of view of citizenship development and inter-ethnic relationships. It can also develop a longer range plan of working with the voluntary organizations in order that the type of assistance given will more closely approximate real needs. The Centennial plan grants money to assist travel. It could well be that for some organizations travel costs is not the main problem. A new scheme should be based on a much broader basis for grants or other assistance and it should be worked out in constant consultation with the voluntary agencies.

Canadian Citizenship Council

It appears to me that the Canadian Citizenship Council has a role to play here. The Council has been used spasmodically by the Commission to do studies and convene conferences. It could well be called upon to do a permanent co-ordinating job with the voluntary agencies, assisting them in their planning, helping them make submissions, acting as administrative consultants, stimulating research and feeding research findings to the various agencies. Voluntary agencies in various parts of the country often find governmental bureaus difficult to deal with direct.

Such an intermediate body working closely with the administering government agency and with the voluntary sections could help solve many of the present problems. For this service, the Council should be supported by government, by an administrative grant adequate to pay for the full time service of one qualified liaison officer.

Another extension of the present program is the obvious one of developing the research component of the whole scheme in a systemized way.

This year close to a million dollars will be spent on the two plans outlined here, exclusive of salaries and operating costs of the Commission. To broaden and extend the programs in the ways suggested will require 50% - 100% more money. Probably not more than a 25% could be spent

profitably in the immediate future. These programs all require time to develop with any quality. But I can easily visualize a staged program over five years which could result in an expenditure annually of two-million dollars and might be worth every dollar.

CHAPTER III

INTERCULTURAL CAMPING

I include a section on intercultural camping, not because of the present volume or sophistication of the work being done, but because of its potential for concentrated interaction under controlled conditions.

The potential is recognized by the Canadian Camping Association. During January of 1966 it held a national seminar in Winnipeg attended by directors of intercultural camps, representatives of provincial camping associations and resource people from Citizenship Branch, Centennial Commission and Hedley Dimock of Sir George Williams University. A report was issued as Project Report #6 of the Centre for Human Relations and Community Studies of Sir George Williams. This seminar is an example of the general proposal made in the previous section on the need for conferences of voluntary organizations with government agency support. The effort contributed to stimulating greater interest, analysis of administrative and educational considerations related to improving intercultural camping, outlined priorities and made a variety of recommendations for further development. The report itself will undoubtedly create wider interest.

The following statement from Project Report #6 indicates how relevant the participants felt their concerns were to those of the Royal Commission:

"The work of the Commission on Bilingualism and Biculturalism has highlighted the need for English and French in Canada to develop better understanding and closer relationships. And, this has highlighted the interest and difficulties of other groups with different ethnic backgrounds. It is quite clear that intercultural understanding cannot be developed in a vacuum and that very little change of attitude results from casual contacts, exchange visits, and travelling. Specific educational programs need to be designed with a goal of developing intercultural understanding and improving attitudes towards other people and groups. In Canada, camping provides one of the most natural and profitable ways for young people to come together and participate in educational programs which will help them to recognize and appreciate differences among ethnic groups and develop ways of working together to use the full resources of all." (Pages 1 - 2)

In the discussion of goals, it was agreed that although camps differ widely, the goals of all involve education and change of behaviour.

How to achieve the desired goals? The discussion of problems involved indicate the complexity of programming in an area touching the lives of participants so intimately. As a sampler of the issues, I shall take only one quote from each section of the Project Report #6.

Planning:

"Particular emphasis was placed on parents of younger campers as some suggested that without parental support there was little likelihood of changing the attitude and opinions of boys and girls" (page 8)

Budget and Financing:

"The acceptance of grants may make programs dependent upon outside groups..... Grants, therefore, might best be used to build on special studies or demonstrations and research to a solid, well functioning program" (Pages 9 - 10)

Recruitment and Selection of Participants:

"Much of the research on intergroup relations shows that it is important to have equal status among groups if there is to be a positive change in attitudes. Equal status implies not only equal numbers but also equal access to the decision making process and in the camp setting this would include the staffing and direction of the camp." (page 11)

Recruitment and Selection of Staff:

" Staff training should provide actual experiences in the area of intercultural learning, or to put it another way the training program for the camp staff must demonstrate the kind of program that the staff should work out with the campers. Some sort of sensitivity training experience would be a good possibility here as would frequent opportunities for the staff to be involved in making important decisions." (page 13)

Designing Program to Achieve Goals:

" Conflict and hostility between groups is an inter-group phenomena and it cannot be explained in terms of hostile or prejudicial individuals." therefore

" ...remedial activities between groups is the most effective method of improving relations..... If inter-group activities are to be useful in reducing hostility and improving attitudes, they must involve goals which are mutually attractive to both groups and that cannot be achieved by either group alone. These activities require the co-ordinated efforts and resources of both groups and in co-operating towards a common goal, new attitudes and behaviour develops. Hence, research suggests that the former naive view that simply getting people together from different cultures and encouraging them to interact is not a valid method of improving attitudes."

Assessment and Replanning:

" Most camps were satisfied that the campers had had an interesting and happy camp experience but had no idea as to how much change had taken place. It was found to be difficult to do knowledgeable replanning for future experiences without more information in depth as to the effectiveness of the previous year's program. All agreed that more research needed to be done on the evaluation of intercultural camp experiences." (page 16)

This seminar came about because of previous experience and experiments on the part of both leaders of voluntary organizations and government agencies. There have been at least three experimental camps of an intercultural nature in which voluntary organizations and a federal government agency (the Citizenship Branch) have co-operated. It is from these camps that we get reports of some depth which indicate the test-

ing of principles in field work operations. And it is this accumulating experience which suggests a possible pattern for future development.

Camp Goldeye:

This camp, operated by the Farm Women's Union of Alberta, has been operating with Indian and non-Indian youth in a camp situation since 1962 in co-operation with the Citizenship Branch. In 1964, Citizenship Branch provided the leadership of their Regional Liaison Officer and Hedley Dimock of Sir George Williams University. This resulted in a deliberate attempt to apply Dr. Dimock's research-based principles about citizenship education and intergroup relations. The experiment is reported in Intercultural Relations Training: Project Report #4.

Perhaps the most interesting aspect was the attempt to provide equal status for the two groups. In attempting to attain this, a majority of the campers recruited (13 out of 25) were Indian and Eskimo. The camp site, however, was not neutral, being clearly identified with the Farm Union delegates.

Teen Camp - Manitoba Farm Bureau:

This camp had a less formal relationship with the Citizenship Branch in its two previous years of operation but in 1965, when it was faced with leadership difficulties, the problem was solved by sending a member of the central staff of the Branch to act as director. The experiment was written up by the Director in a mimeographed report entitled Teen Camp, 1965.

The primary aim was to bring about intercultural understanding; a secondary aim was to provide an opportunity to develop an understanding of leadership. Activities were used, not as an end in themselves, but to illustrate principles of intercultural relations and leadership. The program was camper-directed and this was the major premise tested.

A pertinent evaluation by a camper: "I realize now that this was the only way you could do it. While you were talking I realized we had to grow up. I really enjoyed meeting those Indian boys; you know, where we live there are a lot of Indians but the two don't mix. When I arrived I was shocked that they were here, yet here when we were doing things together, I forgot that they were Indians." (page 1, Intercultural Understanding and Leadership Development - Teen Camp 1965)

The Camp director "was struck by the parallel of this experience for teenagers with the one they will face when they go away from home to school or work" (page 6).

Ile-aux-Chênes, National Bilingual Leadership Camp

This camp was originated in 1965 by Le Centre des Jeunes de Sudbury in co-operation with the Centennial Commission and the Citizenship Branch. Its prime aim was "an experience in leadership, biculturalism, recreation and the arts". Every person attending the camp was supposed to be able to understand both languages although perhaps not thoroughly bilingual. The attempt was to assemble a national

representation of young adults with a variety of ethnic, religious, work and social backgrounds. Each was to be regarded as belonging to one of the two main cultures which would be in dialogue. In this dialogue there would be an opportunity to develop leadership and various camping skills. There was to be little structuring but certain guide lines would be prepared in reference to the camp theme of Work and Leisure.

David Millett, a sociologist at University of Alberta was to participate, observe, evaluate and report. His report has not yet been published.

The camp is planned again for this summer on the theme "The French-English dialogue in Canada".

C O N C L U S I O N

It appears that intercultural camping is in early stages of development in Canada. The potential values seem apparent. In particular it allows for experimentation, the testing of hypotheses and the development of more sophisticated ideas of the resolution of conflicts through groups.

It also appears that intercultural camping will not develop spontaneously on its own. It is far too difficult, costly and skilled leadership is hard to find. Under these circumstances, outside stimulation and assistance is necessary. The findings, accumulated experience of successes and failures, must be available through a central organization.

It, therefore, seems to me that the Citizenship Branch should be encouraged to build on its experiences to-date and play an even more active role. The Branch seems to have the ability to work with voluntary agencies in the camping field without threatening their sense of proprietorship.

The Branch has demonstrated its interest in building research into the program. So far this activity has been somewhat peripheral and spasmodic. The time has surely come when activity in this field should be sustained and intensified.

CHAPTER IVSTUDENT EXCHANGES
BETWEEN UNIVERSITIES DURING
THE ACADEMIC YEAR

The proposal for such exchanges has a good deal of popular support. Nevertheless, ideas are vague about how it should be done, the problems to overcome and the agencies which should carry out the policy. There is a limited program being carried out in this field but it is not known; no brief referred to the activities of the Canadian Union of Students.

Individual students on their own initiative may go to Universities in other regions. We have no data on this. There may be some who manage on their own to switch from one University to another and back again. When it comes to switching from an English-speaking University to a French-speaking one the barriers for the individual appear to be almost insurmountable. "Why are these obstacles so great that a modicum of intelligence and a great deal of determination should prove useless....?if the purely technical aspects of jumping from one culture to another were made easier, a surprising number of students would show themselves willing to give it a try" (letter from Miss K. Housser, Montreal, dated April 1966. - Subsequently Miss Housser did gain admittance to Laval).

The following is a comment on this situation from one University:

" The difficulties of transferring between French and English speaking universities must be very great if we judge by the paucity of such transfers but I like to think that these difficulties are not merely beaurocratic barriers..... We are willing to give our students credit for one year's work (except fourth year) at any recognized university, including the Universities of Montreal and Laval. The only restrictions we impose are that the courses chosen should be at least approximately equivalent to a normal load for regular students at the host university, and that the pattern of subjects bear some resemblance to the pattern the student would be required to follow if he stayed at McGill. When students wish to spend their third year away from McGill we usually ask them to have the departments which teach their two continuation subjects approve the courses they propose to take in those subjects, but this can be done retroactively.

....we would be glad to give any student in good standing from Laval or Montreal permission to register at McGill for one year, to take any courses for which he had the necessary background, for transfer of credit back to his own University. We also accept students of these Universities as transfer students, giving them permission to start at the third year level, if their academic records warrant it.

..... If there was any indication of interest on the part of the students, the path might be smoothed by general agreements among Registrars of the universities concerned. However, in the four years I have been in this office, Miss Housser's is the only request that I know of to come from a student in this Faculty, and as far as I know we have had no requests from French-speaking students to spend one year here. I would rather not attempt to encourage such visiting by placing it on an exchange basis because the administrative difficulties associated with exchanges are much greater. For example, eight good students applied to spend a year at McGill under the C.U.S. Centennial exchange programme, but we could accept a maximum of three, because only three McGill students had applied to go elsewhere.

..... The main problem with transfers or exchanges between French and English speaking universities is that they tend to consider our B.A. as equivalent to their Baccalaureat ès Arts as given in the Colleges Classiques, while we think of our B.A. as more nearly equivalent to the License ès Arts in the Facultés des Lettres of these Universities. Neither of these judgments is correct in all respects. The systems are just so different that no student can expect to transfer without difficulty from one to the numerically equivalent year in the other. These problems will, however, be greatly reduced when the recommendations of the Parent Commission are put into effect. "

(letter from E.J.Stansbury, Associate Dean, May 10,1966)
McGill University

In certain cases, universities may make bilateral arrangements for student exchanges where there is special interest in doing so. The only case which has come to my attention is between Waterloo Lutheran University and Laval. The following quotations describe this arrangement.

" We have an arrangement with Laval University whereby students with at least second class honours in the second year of a Modern Languages program may take their third year in Quebec City. Applicants must be good all-round students with a particularly strong interest in French. If granted permission to go they live in residence and follow a program at the third year level entirely in French with the regular students and consisting of French literature, grammar and oral practice. This program each year is mutually agreed upon by the two universities. If the students obtain an average of second class honours standing, they enter the fourth year of their program at Waterloo.....

It so happens that the normal third year courses in French at the two universities coincide, so that the programs fit together very well.

As our first students in this program return next fall there is as yet no evaluation written up. However, I have followed the progress of the three students involved very closely and I am delighted to report that all three have maintained the required grades to date and are now fluently bilingual. I find too that after a year's residence, there is much more tolerance and rapport on their part toward their French speaking colleagues. Their enthusiasm for all things French has increased greatly and I know they will make excellent ambassadors in the future.

Undoubtedly the success is due to the fact that only very good students who are well motivated receive permission to attend Laval University. They must be adjustable in their views and opinions and able to tolerate if not accept a different environment to what they have always known. "

letter from Neale H. Tayler, Chairman, Department of Romance Languages, Waterloo Lutheran University, April 29, 1966)

The one over-all agency which exists to facilitate the exchange of students is the Interregional Scholarship Exchange Plan (I.S.E.P.) of the Canadian Union of Students. As early as 1928 a system of exchange was undertaken. It suffered both modest successes and failures, being entirely disrupted during the war years. Strong criticism developed during the late '50s resulting in a reorganization and strengthening of the plan with Canada Council assistance in 1960-61. During the next five years Canada Council contributed a total of \$10,000 and 77 students participated in exchanges. In 1964-65 the Centennial Commission took over financial support and new vigour was pumped into the organization.

<u>Number of students</u>			
<u>1964-65</u>	<u>1965-66</u>	<u>1966-67</u>	<u>1967-68 (proposed)</u>
20	43	95	100

The exchanges are properly named Inter-regional. There are very few "bilingual, bicultural" exchanges. Only Laval University and recently University of Moncton among the French language institutions co-operate. This limits the great majority of exchanges to the inter-regional type between English language institutions.

This brief description of the ISEP operation is taken from the submission of C.U.S. to the Centennial Commission, December 20, 1965:-

" The plan provides scholarships for students of proven academic ability and with evident qualities of leadership who wish to become more familiar with the different regions of Canada by studying for one year in a university in a region other than their own. The plan makes this opportunity available by providing a travel grant to and from the home university and a waiver of tuition fees at the institution to which the scholar is going. It does not in any real sense reduce the cost of university attendance. The travel grant approximately offsets one trip to and from the exchange university. The waiver of tuition fees should compensate for increased expenses incidental to moving room and board and the waiver of Provincial Government bursaries, for an opportunity to students in another region of Canada.

Names and Role of Other Organizations Co-operating in the Planning or Implementation of the Project.

The manner in which the plan is arranged, the following individuals and groups participate in ISEP:

- a) C.U.S. ASSOCIATE SECRETARY FOR TRAVEL AND EXCHANGE:
Function: over-all co-ordination of the plan.
- b) UNIVERSITY ADMINISTRATIONS:
Function: Granting of fee waivers to the ISEP scholars
- c) CLEARING HOUSE: (located last year at Marianopolis College)
Function: processing of all applications
- d) LOCAL C.U.S. COMMITTEES:
Function:
 - i) Promotion of the Plan
 - ii) Selection of ISEP scholars
 - iii) Pre-Travel Orientation of ISEP scholars
 - iv) Looking after ISEP scholars to their campus
- e) UNIVERSITY REGISTRARS:
Function:
 - i) Accepting and rejecting the ISEP scholars
 - ii) Working out courses so that the year will fit in with the programme of the ISEP scholar at his home university

There are many problems facing ISEP. In general they seem to fall into the following categories:

1. Financial:- for Head Office administration, promotion and evaluation.
- for travel, scholarships and living.

2. French-English Relations:-

- French language University participation
- courses of study
- C.U.S. - U.G.E.Q. co-operation.

3. Inter-Provincial Relations:-

- non-portability of scholarships

4. Inter-University Relations:-

- recognition of credits
- courses of study

5. Internal C.U.S. problems:-

- lack of continuity in student leadership
- need for greater sophistication in orientation, reception and participation arrangements on campus and evaluation.

6. Individual problems (example: disinclination to return to home campus)

The C.U.S. is painfully conscious of these problems and is doing what it can to overcome those within its jurisdiction. Problems over which it has no direct control but which affect the success and limit the expansion of the project are more difficult but over the years CUS has developed the skill of acting as a powerful pressure group

on behalf of students. The application of this technique to the problem of non-portability of provincial scholarships, for example, could yield results.

Before dealing with the question of what outside support, collaboration or pressure could be applied to improve and expand this plan, two other questions must be asked. First, is the plan worthwhile? Second, is CUS the proper agency to operate exchanges in this area?

There are three kinds of evidence supporting the worthwhileness of the plan. The first is the increasing number of students universities are willing to accept and for which they waive tuition fees. The second is the increasing numbers of students interested and applying for exchange scholarships. The third is the enthusiastic reports of those who have participated in the plan.

The only evaluation process now being used is to collect and analyse personal reports from each participant. These are useful and informative and show clearly many of the areas where the plan needs improvement. They fail, however, to provide convincing and conclusive evidence on two scores: First, how valuable an educational experience, from the University point of view, is this exchange? Second, what changes in attitudes or development of understanding took place as a result of the experience? Exchange students write such things as, "I feel it has given me academic stimulation.... it has expanded my concepts and knowledge".

of Canada" - "The opportunities presented for personal, social and intellectual development, through the understanding of, and adjustment to, a new environment, have been invaluable." - "...it has accounted for one of my most enriching experiences" - "Coming to an English University for a French Canadian is just like being born into a new world. You must become conscious of quite a new individuality, a new self which has to function in English." These are often moving expressions of a profound experience.

The CUS have requested additional funds for an evaluation conference. This will be useful but a more scientific enquiry by qualified social scientists using a before and after testing technique would provide information which would be more convincing in discussions with academic and government officials.

From the point of view of the B. & B. Commission, I should think we could accept the present evidence of validity without serious question. Our most serious concern is undoubtedly the failure to the present to develop any significant bilingual and bicultural component.

Is the CUS the best agency to continue to provide the channels for student academic exchange? In the brief of the Royal Society of Canada, it was recommended that the National Conference of Canadian Universities and Colleges or the Canadian Universities Foundation should be entrusted with the job of final choice and placement of students.

The NCCUC, however, in its brief while recommending "the development of an extensive exchange and travel program for young Canadians and, in particular for University students", indicated no interest in facilitating or operating such a scheme. No other practical suggestions were made in submissions to the Commission.

The advantages of the CUS operation are several. The organization has a history of interest in, and growing conviction of, the values of the project. They have experience. And most persuasive, the project is student operated.

The student operation may also mitigate against the project in attempting to crash through the barriers of red tape and official conservative policies which inhibit the expansion of the operation. Most serious is the split between CUS and UGEQ and the intrusion of political factors from time to time which make co-operation on a functional level impossible. From the history of ISEP, however, it is evident that bilingual and bi cultural exchanges were extremely rare before the organizational split of the student body. One should not conclude that the split will make such exchanges more difficult; they were difficult before. Once UGEQ outgrows its preliminary inward-looking tendencies it is quite possible that a much more fruitful co-operative exchange scheme can be worked out.

If we conclude that student academic exchanges should be primarily the responsibility of student bodies, what can

be done to encourage, stimulate and improve the project from outside the official student organizations?

First, the project should be recognized within the broad context of a total plan for interchange of students and teachers. It should be part of a total package negotiated between governments and universities. It needs official recognition and blessing. More than that, it needs a loosening of the university regulations in order to permit a more flexible acceptance of students from other institutions.

Secondly, it needs solid financial footings. Long-term planning and complicated negotiations simply cannot be undertaken without some assurance of financial support. There are many built-in restrictions on the number of students who can be involved in this project without including the financial factor at all. For expansion, could we not let the other factors act as the governors and decide that all students who qualify and can be accepted will automatically receive free tuition and travel scholarships?

Third, some special attention must be paid to increasing the bilingual-bicultural aspect of the project. One meagre suggestion would be to have a special scholarship fund over and above the tuition and travel grants which would be used to help students who exchange into the other cultural environment to live in residence. The University might also receive a compensating grant to be applied to its residence income in order to encourage the reception and placing of the exchange student.

CHAPTER V
TEACHER EXCHANGE
(INTERPROVINCIAL) IN CANADA

In the briefs submitted to the Commission, Teacher Exchange is widely advocated. The recommendations are generally of two kinds. When speaking of the need for unity, many briefs lump teacher exchange in with student exchange and other such projects. Those briefs which discuss teacher exchange specifically nearly always do so from the point of view of French-English exchange and emphasize language teaching.

"If the rest of Canada would exchange teachers with Quebec, a most intelligent means of securing the services of men and women who understand and speak French fluently would result, while proficient English teachers would be doing the same for the cause of teaching English in Quebec. In fact an exchange of competent and broadminded teachers would help the cause of unity desired by all Canadians, etc..."

(Catholic Women's League of Canada, Brief No.750-432)

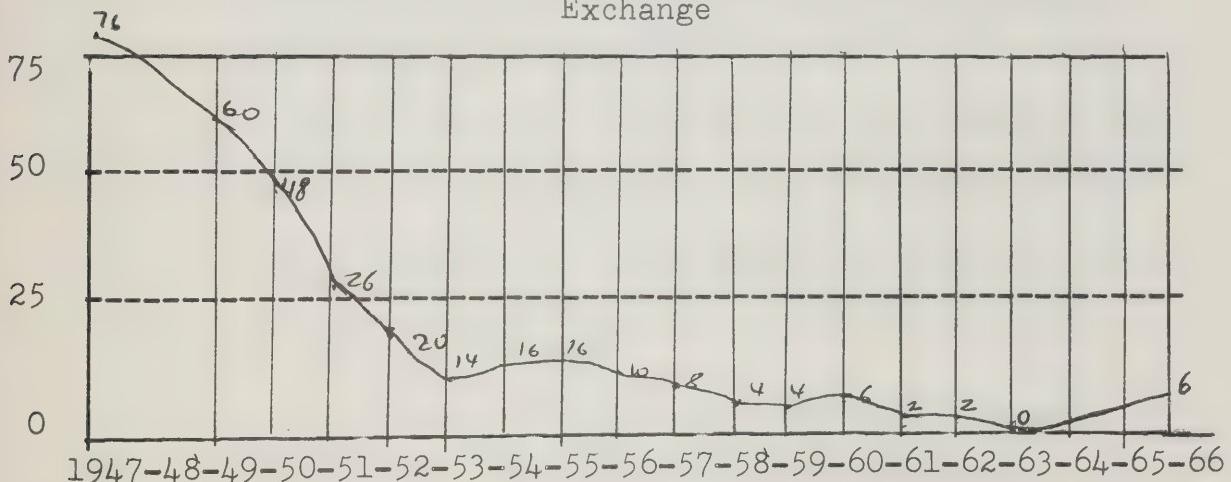
When we turn from the idealistic recommendations made to the Commission to the actual program of Teacher Exchange, we find a sad contrast. One can almost say a program as such does not exist.

The Canadian Education Association is the recognized vehicle for facilitating such exchanges. The main volume of its work in this area is to arrange exchanges with the United Kingdom, United States, Australia and New Zealand.

Exchange with the U.K. averages about 55 teachers each year. Exchanges with the other countries varies from 1 to 6. The same set of general criteria is used for international or interprovincial exchange.

In 1947-48 there were 76 teachers involved in Interprovincial exchanges. The number steadily declined to 0 in 1964-65. There are 6 in 1965-66.

Number of teachers involved in Interprovincial Exchange



In 1962, a committee was established to study the program. Several provincial representatives and a representative of the Canadian Teachers' Federation were on this committee. It did not include a Quebec representative. The committee met four times and "devoted considerable study to ways and means of revitalizing and stimulating Teacher Exchange". The report of this committee to the Canadian Education Association had this to say:

"If we believe that teaching on exchange offers opportunities for broadening a teachers' educational horizon and increasing his competence, this is a record of which Canadian educators cannot be proud. Your committee feels that interprovincial exchange has three resultant benefits:

- (1) It is a means for teachers to gain an understanding of the problems confronting that large number of pupils who each year transfer from one province to another.
- (2) It is an approach to an understanding of the curricula and organizational differences which exist among the provinces.
- (3) It is a means of fostering national unity.
- (4) Exchanges with French-speaking teachers in the Province of Quebec would solve the acute problem of securing competent teachers of French for English classes.

As a result of study given by your committee to the matter of teacher exchange, the following recommendations are brought forward for your consideration:

- (a) That departments of Education be asked by the CEA to recommend to school boards in the larger cities and towns that they stimulate interest in teacher exchange.
- (b) That Boards of Education, where considered advisable, make travel grants to competent teachers who exchange with other provinces.
- (c) That the Executive of the CEA consider the employment of the Imperial Oil Fund as a means of stimulating interprovincial exchange through payment of travel grants.
- (d) That interprovincial exchange, considered a contribution toward national unity and a means of emphasizing the bicultural nature of Canada, be publicized by making ample use of these teachers at important conferences and seminars during their year of exchange and by introducing them to the public as much as possible.
- (e) That every means available be utilized to publicize the Teacher Exchange Program by the Canadian Education Association, Departments of Education, Canadian Teachers' Federation, and other organizations, by articles in teachers' magazines and journals, by addresses by competent authorities to teachers in training at Teachers' Colleges and Normal Schools, and to teachers in service at their conventions, conferences and seminars. "

The Committee went further and proposed a Centennial project for 1967 which suggested that each of the large Boards of Education bring in 9 teachers, one from each of the other provinces during Centennial year. In addition to assuring the teacher employment, the teacher would receive return transportation and a bursary of \$1,000 as well, these additional costs to be borne by the Board issuing the invitation. The possibility of some assistance from Centennial grants was noted. This was approved by the CEA Directors in September 1963 but nothing further has occurred.

In discussing the Centennial idea with the acting director of CEA, he told a story of disillusionment. John Fisher had telephoned him and discussed the possibilities of a giant scheme in glowing terms. Did CEA have space available? Could they hire more staff? Thousands of teachers would be involved; it would be a \$10 million scheme over several years, doubling in size each year! The CEA, thus stimulated, submitted a proposal, rather more modest than that suggested and more feasible. They received no reply. When telephoned, the Centennial Commission official said the request was far too exorbitant, that a limit of \$4,000 could be made available! The \$4,000 was never received.

The most recent attempt to pump some life into the machinery has come from l'ACELF. This association is preparing a brief which will be presented to the meeting of Education Ministers this September. It will be an appeal

for provincial funds to stimulate Teacher Exchange, using CEA as the medium.

What are the causes of the malaise? In the opinion of the acting director of CEA there are three factors operating, all of which have to do with teacher motivation. What follows are his explanations:

- (1) English-speaking teachers are in a different situation now than in the past. Salaries have increased dramatically and have made personal mobility possible. If a teacher wishes to see another part of Canada, it is not necessary to commit himself to a year's exchange with all the attendant disruption to do so. He can now afford to take a trip during the summer (piling wife and kids in the station wagon, if necessary) and visit British Columbia or the Maritimes as the spirit moves him.
- (2) French-speaking teachers (particularly from Quebec) have little desire to move into English-speaking Canada. The situation in Quebec is dynamic and exciting. One doesn't have to travel to experience change! The environment in English-speaking Canada is not attractive to wives and children.
- (3) Economic incentives are lacking. The teacher gets paid his regular salary. Very rarely does the host school board pay an extra increment. The CEA can offer a bursary of \$200 to assist in travel costs (The Imperial

Oil Fund) but that is all, no matter what the distance. This is inadequate to meet the costs of transportation, moving, furniture storage or increased housing costs which may occur.

The CEA no longer sees great advantages in exchange between English-speaking provinces. It does consider exchange between English-speaking and French-speaking Canada as extremely important. Yet this does not happen. Last year, 7 teachers from Calgary were willing to exchange with the teachers from Quebec and Saskatchewan Government requested an exchange of 34 teachers with Quebec. In response to advertising in Quebec, over 80 teachers made an initial inquiry. Yet not one exchange resulted. CEA understands the motivation of English-speaking Canada in wishing to attract French-speaking teachers but the motivation in Quebec is not so strong because that province does not have the same difficulties in finding teachers in English.

Although these arguments sound convincing, they are less so when we discover that two exchanges have been arranged between English and French Canada. (Edmonton-Montreal and Etobicoke and Quebec City) In both these cases the CEA has been by-passed and direct bilateral arrangements have been made between Boards of Education and School Commissions.

At the time of writing, I do not have details about the Edmonton-Montreal exchange except that I understand from a news report that this direct relationship was established after an attempt to obtain an exchange through

regular channels had failed.

The documentation on the Etobicoke-Quebec City exchange is interesting. It shows that the teachers for exchange are carefully selected from within a large system. In the school system they visit, they are considered as an "extra", allowing for flexibility and variety of experience. In Etobicoke, for instance, the Quebec exchange teacher spent every afternoon at one school, assuming teaching responsibilities. In the mornings, however, he spent a month at each of ten different schools. His morning duties, at the discretion of the Principal and the Head of Modern Languages, could be

- a) to visit French classes,
- b) to teach specified lessons,
- c) to be available to help stimulate French conversation in classes or clubs,
- d) to help in recording tapes,
- e) to speak at assemblies.

The objectives of this exchange are to enable teachers to experience two different school systems, appreciate the distinctive cultures of each Province and the contribution each is making to the nation, and to improve their conversational facilities with a second language. The Assistant Superintendent writes, ".... the accomplishment of these arrangements is complicated and at times very difficult. However, the Boards of Education and administrators involved are convinced that the value of these exchanges fully justifies the expense and the work!" (letter from Mr. Albert Hodgins, Assistant Superintendent of Secondary Schools dated April 22, '66)

When two direct bilateral exchanges with Quebec can be made and the machinery of the CEA fails to produce any exchange with Quebec at all in spite of an avowed interest, one is led to question the machinery and those who operate it. It seems strange, for example, that no study or follow-up was made to find out why over 80 inquiries from teachers in Quebec failed to result in one exchange. Lack of initiative also seems evident in the administration of the Imperial Oil Travel bursaries. Imperial Oil makes \$5,000 available each year. In the past few years this has been little used. It is agreed that the flat \$200 bursary, regardless of distance or circumstance, is inadequate. Yet no move has been made by the acting director to discuss this problem with Imperial Oil with a view to making the arrangement more realistic. The promotion literature appears prosaic, official and might be inhibiting to some teachers. International and Interprovincial exchange is dealt with in the same folder, an added complication.

The acting director of CEA does not appear critical of his own operation. When asked what could be done to make exchanges effective, particularly between English and French speaking Canada, he talked about two major issues, money and French-Canadian willingness.

In his view the problem is a national one and thus needs national support. He uses other examples such as technical and vocational education illustrating how federal financial assistance could stimulate development to meet national need.

He felt a million dollars a year pumped into the Teacher Exchange program could result in 1000 teachers exchanging. He said CEA could handle this.

His second point concerned whether Quebec would participate in such a plan or would opt out. This was an intangible about which he could make no prediction.

To my mind, the Royal Commission should state the desirability of such exchanges as a national policy. Lacking any federal education agency to expedite the policy, it should recommend that federal assistance be made available for travel costs. These funds could be administered through Citizenship Branch. I would further suggest that the Branch could call a top level conference between CEA and Canadian Teachers' Federation to work out other operational details. If it is true that the Canadian Union of Students do a better job on student exchange because they are closer to students and cognizant of their needs, would it not be logical to assume that the Canadian Teachers' Federation would manage teacher exchange with more imagination and vigour? The Federation is closely related to provincial teachers' organizations, each of which could put pressure on Provincial Governments to co-operate in the project. Such a shift of responsibility appears necessary if the idea of teacher exchange is to have any chance of developing.

CHAPTER VICULTURE AND THE ARTS

The most comprehensive submission was that of the Canadian Conference of the Arts representing the views of twenty member associations. Other briefs supported the idea of cultural exchange but in a less organized manner.

The thinking of the Canadian Conference of the Arts is most clearly presented in their Supplementary Brief. "The central thesis of the Conference brief to the Commission - that the lines of artistic communication between the various parts of the nation should be strengthened - was everywhere accepted (and) that this constant exchange should be between strong indigenous provincial or regional cultures" (page iii). And later they say, "The exchange and flow of artists and artistic activity should not be a one-way traffic from the centre outward". The result which is hoped for is, "that there may result a simultaneous flowering of several provincial or regional cultures - Quebec already in the forefront among them - and that with each of these cultures spurring the other on through inter-communication of idea and exchange of person and performance, there may emerge a sense of common pride in our diversity and unique identity as a nation"(p.iv).

Much of the brief is devoted to the first proposition, i.e. rectifying the inequalities in cultural opportunity which exist in various regions. It is not the business of this paper to discuss this problem; it is the second part of the proposal the inter-communication between regions which concerns us here.

The kinds of interchange discussed fall into several categories which might generally be described as:

- a) exchange of programs - tours of theatre groups, dance companies, exhibitions of paintings, sculpture, handicraft
- b) travel of individuals - to make possible the regional representation of national executives - to overcome the existence of centralized cultural establishments - to conferences, seminars, workshops, annual meetings, etc..
- c) exchange of personnel - performers, visiting artists, lecturers, jury members, adjudicators, etc..

The rationale for such travel and exchange is summed up in three statements made in Part I of their brief. First, they pointed out that in 1867 it was found necessary to subsidize railroads in order to bind the country together. Now, it is "necessary to open new lines of communications between various sections of the population" (page 2). By subsidizing the arts, "It will help stimulate a Canadian renaissance - lead us to a clearer recognition of our diverse character and unique identity as a nation" (page 3). Finally, exchange directly aimed at inter-cultural under-

standing is considered too direct, too blatant. "It is certain that the best way to bring about a closer relationship between the two groups is to bring them together for some other reason, for it is only when they unite unself-consciously in some common cause that they will realize that their common interests are greater than their differences" (page 4).

Other briefs support the general views outlined by the Conference of the Arts in more vague terms without adding any new ideas.

In the cultural field the groups look for support to the Canada Council primarily. Other institutions involved are the CBC and the National Gallery. They also look for greater encouragement and support from Provincial Governments. The expectation from the Provinces, National Gallery and CBC is chiefly in the area of strengthening the regional development; it is the Canada Council which appears to be the agency they think should provide the subsidization for most intercultural travel and exchange projects.

The Canada Council, in its brief to the Commission seems to agree with the point of view of the Conference on the Arts.

".....we miss an important opportunity to establish a greater measure of mutual sympathy and understanding if we do not promote the maximum number of art exchanges between the two groups. By stimulating increased knowledge and experience of each other's arts, we emphasize those things that positively tend to unite rather than divide us. Furthermore, we introduce into the total situation an element of genuine,

deeply-rooted and cordial feeling as contrasted

- (a) with the superficial and hasty emotional responses often made to political and economic difficulties that have not been adequately and sympathetically studied, and
- (b) with a cold intellectualism. We suggest too that such art exchanges, by all media - theatre, opera, ballet, symphonic music, concert recitals, picture and sculpture exhibitions, literature, television and radio - engender mutual respect by making increasingly ridiculous any tendency among the majority group to feel itself inherently superior because of its numbers and strength, and among the minority group to feel that the majority is unduly materialistic by comparison and maintains a culture characterized by lack of sensitivity and refinement. " (pages 2 - 3)

The Canada Council, however, sees a distinct limitation of the effects of such exchange.

" We have no desire to over-stress the significance of the role that the arts can play in the creation of understanding and unity between the French and English groups in Canada. We do not claim that a quick multiplication of art exchanges would immediately subdue the troublesome differences that are the subject of the Commission's enquiry. We maintain, however, that the particular kind of understanding, appreciation and sheer pleasure that they produce helps to fertilize the soil out of which tolerance, agreement and practical measures may have a chance to grow. They can contribute to the atmosphere of good feeling which is basically necessary to the improvement of our relations. They remind us that we have much in common. They add to our knowledge and understanding of each other as human beings with like desires and needs. But they do not directly contribute very much to the solution of the political and economic problems that the two groups must learn to solve. We must, so to speak, get everything we can out of the creation, performance and dissemination of the arts, but we must realize that this is not enough. " (page 6)

In answer to Commissioner Scott's question about which aspect of the Council's work would be most useful to expand from the point of view of cultural relations, M. Martineau, the President, replied it would be in the arts. "It is more easy

for someone from different provinces to understand the arts, and it may be there that we can be of most service for the moment for the comprehension and for the Unity of Canada".
(Hearings, Ottawa, March 1, 1965 - page 18)

The problem seems to be: many needs, few dollars.

Yet in reading the evidence there may be more that can be said. The mandate of the Canada Council says nothing about helping national unity or assisting the arts in order to develop a concept of Canada. Any policy along this line, then, depends on the council itself. And in replying to a question about helping ethnic groups, the answer seemed to indicate that the Council tends to avoid making definite policies and make their judgments on the particular merits of each request. In this they depend a great deal on recommendations and evaluations from outside sources, the Canada Foundation and the Social Science and Humanities Research Councils. Under these conditions it seems quite possible that the Council has not followed any consistent policy in supporting those efforts which, in the opinion of its president, would help most to contribute to unity and understanding.

Of course, the usual complaint can be made that there is no clear indication which projects or which methods do bring about the hoped for results. Nor does it appear that Canada Council or its advisors have tried to find out. The closest reference in the records is the evidence of the

Social Science Research Council in its brief to the Commission. There (page 2), it mentions the support of the Council for the work of Reverend Noel Mailloux at le centre de recherches en relations humaines in the field of group relations which spawned some of the few researchers in the B. & B. field such as Dr. Jacques Brazeau. This is commendable but it has not helped answer the question. Of course, the Social Science Research Council does not even ask the question. In its view, the major defect in its own program over the past 25 years was a failure to find means to improve communications between French and English scholars, such as publishing translations of important works in both languages.

Tentative Conclusions

- (1) A general assumption is that, valuable as the projects in the past may have been, they have been completely inadequate to develop a "sense of common pride in our diverse and unique identity as a nation" as stated by the Conference of the Arts or "comprehension and unity of Canada" as stated by the Canada Council.
- (2) Therefore, a tinkering approach will not be enough. A massive attack on the problems is necessary.
- (3) There appears to be no other institution in as favourable a position as Canada Council to stimulate this development. Why create a new institution if

renovation of the present one will do? Its neutral position outside politics is a great asset.

- (4) But renovation appears necessary. If we are considering recommending doubling or tripling Canada Council funds, what changes would be necessary to make sure they would serve the cause? Here are a few suggestions:

- that the money be specified for projects that contribute to the goal of national unity;
- that the Canada Council inaugurate or contract for action research in this field to help determine what kinds of projects and what kinds of methods create the maximum effects;
- that submissions for grants from this special fund be required to state how it is anticipated the money will contribute to national unity and that reports after the projects are completed be required to state to what extent these anticipations seemed to be accomplished. (This procedure is more for psychological impact than for valid results);
- that Canada Council abandon its passive and receptive attitude and actively search out areas and suggest projects which in their judgment would be valid testing grounds for action research.

This would require a field officer.

- (5) The Canadian Conference of the Arts may be a rather shaky organization but this reflects the lack of strength of its participant groups. It may also be too much "establishment". In any case, it exists and could be strengthened. The cross-Canada tour of Voaden and Roy, supported by the Commission, seems to have stirred interest and focussed attention of the artistic groups as never before on the problems of unity. Why not propose that the field officer, suggested above, and the president of the Conference of the Arts make a similar tour and assessment every year, supported by the Council? Hopefully, an accumulation of experience will lead to a greater maturity of thought, concern and activity in this field.
- (6) Research in this field could begin immediately. During 1967 Centennial Commission is subsidizing a great deal of the kind of activity recommended by the Conference of the Arts through Festival Canada and the Folk Arts Council. This should be carefully assessed to see what lessons can be learned and which projects should be carried on in the future.

CHAPTER VIIOTHER EXPERIENCES

There are hundreds of ways in which Travel and Exchange projects can be worked out. Some are very simple, others administratively complex.

Although the emphasis in this paper has been on the role of government in encouraging Travel and Exchange programs, it is important to emphasize that, in our kind of society, the spirit of initiative and invention of citizens in doing what they can in whatever situation they find themselves is of significance. This brief chapter is included as a reminder of this point. A few diversified cases are mentioned, not because they are typical but because they are interesting.

Trinity College School -
College Militaire Royal de St-Jean

Forty cadets of CMR "invaded" TCS one weekend in March 1965. During the weekend there were sporting competitions, social events, a debate (the first bilingual debate in the history of the schools) and much late night discussion.

This visit was arranged because of the particular interest of a few teachers at Trinity College School.

"It is hard to assess the effect of such a visit", writes the Assistant to the Headmaster,

"but I think it would be fair to comment that the informal contact and discussion between our boys and the cadets produced a frank exchange of views, a realization that contrary views existed, and finally an appreciation of those views. We felt we achieved real rapprochement with the staff as well as with the cadets..... I do not think there is any doubt about the value of such visits..."
 (letter from G.M.C. Dale, May 3, 1966)

Oshawa - Ste-Thérèse, Chambers of Commerce

"In January of 1965, a delegation of 130 businessmen from Ste-Thérèse, Quebec, visited Oshawa through the co-operation of the Oshawa Chamber of Commerce. This visit was mainly a gesture of friendship centering around a "sister city" approach due to having General Motors plants located in both communities."

We did arrange to have meetings between some of the businessmen interested in possible trade arrangements between each other.

This program also provided the two groups to meet in a relaxed atmosphere of fellowship which I feel emphasized that we were all Canadians regardless of language differences.

We did respect the language difference by having our welcome kits, signs and programs printed in both French and English. We also had some of the program speakers deliver their addresses in both languages. The visit was to us a great success.

In November of 1965, the Ste-Thérèse Chamber of Commerce invited a delegation from Oshawa to visit them in Quebec. There were 90 people in our delegation. Our delegation was very impressed with the program arranged.

I can quite honestly state that these visits have changed the attitude of the people in our delegation and many have now new friends in the Province of Quebec. Plans are now being formulated for a further visit to Quebec by our group. This will be in August 1967. Consideration is also being given to future meetings of a more serious nature involving problems common to both French and English Canadians.

I am sure that these more serious meetings would not have been considered had we not first met on a friendly basis of fun and fellowship."
 (letter from Jack A. Mann, May 2, 1966)

Federal-Provincial Student Seminar,
Kitchener-Waterloo.

This program for secondary school students was first organized at the initiative of one teacher, a Head of the History Department. It is based on the idea that students learn through role playing. Students are asked to represent a province in a simulated Federal-Provincial Conference. As "cabinet Ministers" they must prepare position papers on various contentious issues which affect relations between the central and provincial governments.

Resource materials, such as the Preliminary Report, reports of government departments and the help of librarians, University of Waterloo staff and newspapers are utilized. Students from Manitoba and Quebec participate with local students (Centennial Commission assists in travel costs). Organization and planning is now carried out by interested students from 10 collegiates with the assistance of a few teachers and professors. Evaluation and post-project activities are encouraged.

"I learned more practical knowledge than had been beaten into my weary brain during the last four years of my 'education'. For the first time in my life, I began to think Canadian"
wrote one Quebec Student.

Another said:

"Not only were the Quebec delegates able to come to an understanding of the Ontario position, but they also were made more aware of the Quebec position through the many hours they spoke of it."

The Co-ordinator wrote:

" There must be few moments in a teacher's life more rewarding they (the students) came hesitantly, unsure of themselves only three days later these young people had become a team of articulate, confident citizens involved in the problem of their country and excited by the challenges those problems present. "

(Quote from a report by J.F.O. Boulden, dated May 2, 1966)

C.J.Eames and Son, Hamilton and Pollack's
Department Store, Quebec.

This was a commercial venture by two large department stores inspired by the "Explore Canada" theme. It started off promoting the idea that people from each city visit each other.

" This was a fully co-ordinated promotion (and) provided a free trip to a winning family to both cities.... I do sincerely feel, in a small though significant way, ventures of this nature do more to expand bilingualism and biculturalism than many more sophisticated approaches provide.... We duplicated details (in the newspaper ads) concerning the trip in French and this created considerable impact here in Hamilton and we received many flattering comments.... our sales were also excellent...."

" For the second year in a row we conducted an extremely successful French-Canadian Art and Handicraft exhibition in our Burlington Skyway Plaza store.... The basic purpose here, was not only to develop traffic to our store, but to evaluate our prestige and develop goodwill by directing our promotional efforts for the cause of improving the understanding between the two Canadian factions on a cultural level.... I do sincerely believe that this particular venture did more to promote a broader understanding of our French Canadian Countrymen in the minds of the people in our area than anything else we have ever attempted."

" I am quite confident that the resultant goodwill, both to ourselves and to the cause of biculturalism, more than justified the considerable expense, time and effort which was required to successfully execute a presentation of this magnitude."

(letter from Gerald W. Brown, Merchandise Manager,
C.J.Eames and Son Limited, May 12, 1966.)

Kingston-Boucherville Historical Societies

" The whole thing began on January 11, 1965 when Mr. Desmarteaux and several of his colleagues from Boucherville attended the banquet celebrating the 150th Anniversary of the birth of Sir John A. Macdonald. Mr. Desmarteaux told me that he was moved to come to this banquet after having listened to a paper I had given to the Institut d'Histoire de l'Amérique française at the restaurant Ste-Hélène in April. Mr. Desmarteaux brought with him several volumes of Boucher's 'Histoire Véritable' which he presented to the principal guests at the Macdonald banquet..... His remarks afforded me the opportunity of pointing out that the Ontario Historic Sites Board proposed to erect in Kingston a plaque to one of Kingston's early sons, René Aimable Boucher, seigneur of Boucherville, and that our society would be most happy if Mr. Desmarteaux would be present on this occasion.

On his return to Boucherville, Mr. Desmarteaux took up the idea of a bus load of people from Boucherville coming to Kingston for the plaque unveiling. When we heard of his plans, we approached the City of Kingston and obtained the warm-hearted support of Mayor Fray. As a result, the members of the Boucherville Historical Society were entertained at a civic luncheon with bilingual speeches by Mr. Desmarteaux and myself. At the plaque unveiling there were more such speeches. Several of the younger members of the Boucherville party wore old-time costumes and the affair was a tremendous success. There was a good attendance and the visit of the Boucherville people and the motion to twin our cities was received favourably in the press and by the community at large.

The Historical Society expects to reciprocate the Boucherville visit by sending a substantial contingent to the Boucherville tercentenary celebrations.

It is our hope, also, to continue this exchange of visits when Kingston celebrates its tercentenary in 1973. I can only say that I was most happy with the outcome. Of course, much depends upon the personalities of the people responsible. Desmarteaux is a dynamic young man with a very outgoing personality. He was most enthusiastically greeted at the meetings and his fluency in English and French was remarked upon. The responsibility for the visit is, therefore, particularly his, not mine.

On the basis of these very limited samplings of exchange visits, I am most enthusiastic about them. As far as Kingston is concerned, there is no doubt that Desmarteaux did a great deal towards removing some of the suspicious attitudes in this community arising out of the violence associated with some of the earlier separatist activities. "

(letter from Mr. G.F.G. Stanley, Dean of Arts and Head of the Department of History, Royal Military College of Canada, April 22, 1966)

World University Service

Unfortunately, evaluations of W.U.S. programs in foreign countries have not arrived in time for inclusion in this paper.

I wished to include a mention of the yearly seminars in other countries for two reasons. First, nothing has been said about international travel and exchange. Second, I believe that certain kinds of international experiences can be extremely rewarding in developing inter-cultural Canadian understanding.

Verbally, I have heard accounts from participants who have described the process that takes place when a truly representative group of Canadians are confronted with the problems of explaining Canada or determining a Canadian position or even examining conditions in a foreign setting. In such a situation the interaction between Canadians from different cultural backgrounds is intense and is stimulated by the foreign context. The experience, according to my informants, is often extremely significant for the individuals involved and they return to Canada with a changed viewpoint about our country.

The W.U.S. program is one of many situations of this kind. I had intended to use it as an example of a program method which has possibilities for greater exploitation in the future.

Conclusion

The inspiration for such programs as those described came from different sources but in each case the initiating individuals had arrived at a point in their own thinking where the desirability of action was apparent, the social climate for action appeared sufficiently favourable that success could be envisaged, and action resulted.

Government cannot directly spur individuals into action, but government can do something about pointing out needs, desirable goals and creating a favourable climate. This is not simple, as has been demonstrated by attempts by government to rouse Canadians to celebrate Centennial with some verve and imagination. Important lessons can be learned from the Centennial experience which should be applied in this field.

The reports of the Royal Commission can also contribute to the creation of this climate.

CHAPTER VIIIC O N C L U S I O N

The problems of inter-cultural misunderstanding are at the root of many questions the Commission has been asked to investigate. Further, they are germane to larger questions of nationalism and concepts of Canada.

Such concerns are national in scope and require national action. Travel and exchange programs are designed to help overcome intercultural difficulties.

The Government of Canada has already become involved through assistance to various voluntary groups, through direct stimulation and through federal-provincial arrangements. This involvement is on a non-scientific level at this time with a bare beginning at research.

The involvement will probably continue for political reasons, bon-ententism, etc... In spite of all the serious doubts cast on the worthwhileness of some of the programs, there is little reason for discouraging the various efforts being made by people of goodwill.

At the same time, there is a serious amount of public funds involved and more will be requested in the future. With all the various recommendations for spending public

funds which the Commission will undoubtedly make, the competition for priority will be great. What priority should funds for travel and exchange have?

In the broad spectrum, it seems to me we need to have strong Government support for language training and language research, for institutes and studies on biculturalism and how a dual society can function, for an institute on ethnic cultures and support for cultural groups. In this galaxy, I see a prominent place for an intercultural institute or centre to explore and encourage intercultural travel, exchange and be responsible for research in this field. This cluster of central agencies, all working in some form of collaboration, might provide us with the structural framework for building a concept of Canada distinctly different from that of the United States.

To be more specific, let me list some of the things the Royal Commission may consider recommending.

(1) The Commission probably will, and in my opinion should, describe a concept of Canada which will provide for the preservation of the integrity of individuals and groups within an open-minded society which at worst tolerates and at best delights in diversity and the opportunities diversity presents.

In Karl Deutsch's words, the goal most conducive

to survival is "combined growth in power and awareness of limits, in depth of memory and in openness to new ranges of information; in social, intellectual and emotional resourcefulness and creativity; and in the capacity for integrative behaviour which does not destroy the autonomy of the units integrated".

(Nerves of Government, page 253)

- (2) The Commission will be discussing a variety of methods to facilitate the achievement of such goals. Travel and Exchange as a method should figure prominently in this list as an important technique related to education and communication.
- (3) The Commission should rationalize the federal responsibility for travel and exchange. The goal is "superordinate". It cannot be achieved by any one group or any one province. By its nature, travel and exchange between regions and crossing cultural frontiers demands federal leadership.
- (4) Several federal agencies are already involved, mainly the Centennial Commission, the Citizenship Branch, the Canada Council, and others like the National Gallery, C.B.C. to a lesser degree. The National Centre for Performing Arts has a potential role in the future.

For the general encouragement and stimulation of travel and exchange after 1967, I suggest the Citizenship Branch (or whatever new designation it may have in the Department of Secretary of State) become the main administrative agency. It should be in a position to give federal leadership in those fields discussed in Chapters 2, 3, 4 and 5.

For the Arts, Canada Council should be given an expanded responsibility as recommended in Chapter 6 with the Art Gallery, Performing Arts Centre, Museum, Library, C.B.C., Film Board and other such agencies encouraged in their particular fields.

(5) As one part of its responsibility, Citizenship Branch should establish the closest possible working relationship with the Provinces. The centrepiece could be the continuation of the present Centennial Federal-Provincial scheme but it would be advantageous if the provinces could be interested and involved in expediting other aspects of the travel and exchange complex of programs as well.

(6) The Citizenship Council should be asked to expand its role as liaison between the voluntary or private sector of activity and the Citizenship Branch. For this it will require financial support.

- (7) Co-ordinating organizations in specific fields such as the Canadian Union of Students, the Canadian Teachers' Federation and the Canadian Conference of the Arts, to name only a few which have cropped up in this report, should be encouraged to use their national contacts, experience and prestige to develop travel and exchange projects with their membership.
- (8) Research should be accepted as a regular and expected part of all such projects. The Commission should recommend that no grant structure for travel and exchange should be set up without including a percentage for research, dissemination of research findings and action research. If a sizable budget is to be spent for travel and exchange, it is only practical to urge that we become much more knowledgeable about the human phenomena involved and the circumstances which contribute to the desired result. The findings from research must be fed back into the operating system. It is essential that the participants themselves learn to apply theoretical assumptions about human behaviour, culture and conflict and learn from their own actions and experience.

APPENDIXSOME EDITORIAL COMMENTS RE TRAVEL & EXCHANGE

The editorialists across English-speaking Canada are remarkably unanimous in favouring travel and exchange programs.

"The old clichés about 'getting to know one another' and 'goodwill' and 'mutual understanding' still have meaning", said the Brandon Sun. They have, for the editorialists in any case, and particularly applied to the young.

The inspiration for a great number of the editorials derived from a local story: local students were off for another part of Canada; the local Chamber of Commerce was sponsoring an exchange; welcome to the visiting firemen. This was particularly evident in the number of editorials on the subject appearing in the non-metropolitan papers. This, undoubtedly, explains the euphoric atmosphere which permeates the editorials.

This is a "good" cause. Local participation is encouraged, local organizations applauded, the governments are urged to expand the programs, Governor General Vanier and John Fisher are quoted with approval.

A few cynical notes creep in from time to time

but these exchanges are generally agreed upon as either successful or potentially so, to

- develop mutual understanding
- develop direct, personal learning
- counteract regionalism
- achieve a sense of cohesion and harmony
- overcome fear, suspicion, prejudice and distrust
- know the country
- overcome distance by personal relationships
- help learn French
- develop mutual respect between French and English
- and so on

The following quotations come from a quick review of editorials found in the press clipping files of the Commission. Unfortunately, the file on the French language press had disappeared so comparison was impossible.

Niagara Falls Review - June 6, 1964

--- much can be done toward cementing the things that tend to bring us together,
--- if more of us will travel within Canada and visit our fellow Canadians

Queens Journal, Kingston - November 24, 1964

--- information about an understanding of the existing problems is the best and only springboard to action ... (nothing else) ... can do the same job as the opportunity for mutual understanding

Portage Leader, Manitoba - December 10, 1964

General approval of Centennial Student Exchange.

Regina Leader Post - February 13, 1965.

If more organizations would make money available for this purpose (teacher exchange) there would be less talk of separatism and less misunderstanding between English and French Canadians.

Sherbrooke Record - March 16, 1965

This record of past failures (of exchanges between Bishops and Sherbrooke Universities) should not cause abandonment of the idea of interchanges at the various levels.

Perhaps it may point out the need of an overhaul of the basis on which such joint functions are organized ... any project should be preceded by a period of intensive study ... to determine why the anticipated support was not forthcoming.

If some of the underlying differences could be understood, it is probable a program of interest to both could be prepared.

Orangeville Banner - April 22, 1965.

An extract from Governor General Vanier's speech to R.M.C. "...there should be mass exchanges between provinces."

Sussex Kings County Record, New Brunswick - January 14, 1965.

There is no better way to meet our obligations to the coming generation, to take a great step toward national understanding, to substitute personal experience and direct exposure for book learning, and to provide a living and meaningful centennial project.

Charlottetown Patriot - March 27, 1965.

This is a great idea to expose the English-speaking students of St. Dunstans University here to a full day of the culture customs, the idiom of the students of other Canadians Universities whose teaching and dormitory language is French.

Victoria Daily Times - May 14, 1965.

Few efforts can establish better understanding between the two main sections of the nation than meetings of people with a will to friendliness ...

the German-French Youth Work Organization last year fostered exchange visits by about one quarter of a million young people ... what applies in this experiment to two European nations might also apply to the two divided peoples in Canada if more interchanges could be arranged... The investment conceivably could yield high dividends in Canadian unity.

Kamloops Sentinel - May 26, 1965.

(describes U.B.C. - Quebec study group travel program with approval)

Halifax Mail-Star - June 14, 1965.

Nothing could be more effective in breaking down a certain Canadian tendency toward regionalism than personal knowledge, gained by travel and living experience, especially among the young.

Victoria Daily Times - May 18, 1965.

A country so large as Canada and one so obviously composed of differing races and cultures needs a much more extensive intermingling of its peoples if it is to achieve an adequate sense of cohesion and harmony.

Peterborough Examiner - May 18, 1965.

(General approval of extension of exchange programmes)

North Bay Nugget - June 4, 1965.

.... much fear and suspicion and prejudice stems from the fact that people do not know each other and so are ready to mistrust....

we feel certain that an interchange of visits as planned in North Bay and Ville Marie will sow seeds of friendship which will endure forever.

Regina Leader Post - July 1965.

The French-speaking community in Saskatchewan managed some time ago an exchange with English-speaking high school students. This was eminently successful and it is a pity that similar plans could not be expanded.

Moncton Times - August 12, 1965.

... these exchanges are of immense benefit to Canada. They are worth a hundred CBC programs and a hundred B. & B. Commissions.....

From diversity Canada can bring unity - providing Canadians know and understand their fellow citizens.

Panoka Herald, Alberta - August 3, 1965.

These students exchange trips are wonderful. ... Already they are proving so beneficial that we think they should be continued as part of Ottawa's contribution to education and national unity. But why not take the next logical step and organize similar trips for adult groups?

Saanich Star B.C. - July 15, 1965.

In this age of awareness of Canada's two cultures, the exchange of communications between the two ethnic groups has never been more important.

Financial Post - August 14, 1965.

Nothing could do more to promote the nation's unity than mobility among students.

Sentinel Review, Woodstock-Ingersoll, Ontario - September 23, 1965.

Basically, the matter is one that must involve the grass roots of our country on a much larger scale than at present. Governments have a part to play in arranging such inter-related experiences for our people. In this way they will do much more good than the ill-chosen words by a politician (Lesage) who has expressed his skepticism of goodwill.

Temiskaming Speaker, New Liskeard, Ontario
- August 19, 1965.

It may be too late for the more mature adults on both sides of the border to get rid of their inborn prejudices and suspicions. But the easiest way to guarantee a happier state of affairs in the future is for the young people of French and English Canada to get to know each other.

Cranbrook Courier, B.C. - August 11, 1965.

(exactly the same editorial as Panoka Herald in Alberta of August 3, 1965)

Halifax Chronicle Herald - August 17, 1965.

It is gratifying to note that attention is being given to the promotion of increased cultural exchanges. It will do much, we are sure, to draw Canadians closer together.

But we begin to entertain reservations when confronted with the idea that the purpose of such a move is to improve relations and aid understanding between the two major language segments of the country. That is neither an adequate nor a worthy aim. An earnestly pursued program of cultural exchanges should accomplish that as a by-product. If it is conceived of as an endeavour to present French-speaking Canadians to their English-speaking brethren and vice-versa, then it is not likely to do more than accentuate differences.

Nanaimo Free Press, B.C. - October 1, 1965.

We hope it is repeated.... a greater opportunity for young and old alike from the heart of French Canada to experience at first hand the truth about their English-speaking compatriots as the scouts have done.

Sidney Saanich Review, B.C. - July 14, 1965.

(exactly the same as Saanich Star of July 15, 1965)

Gravenhurst Muskoka News, Ontario - July 21, 1965.

(describes exchange of two local students with approval)

Kingston Whig Standard - July 16, 1965.

We would ask them to look at us candidly and honestly (approval of exchange with Quebec students)

Kingston Whig Standard - July 3, 1965.

If more fraternal visits back and forth across the Ontario-Quebec border could be arranged between communities and societies, it would contribute immeasurably to our degree of understanding (exchange with Boucherville Historical Society)

Guelph Guardian - July 15, 1965.

The young people of today should be infinitely more familiar with their home and native land than their parents were.

Brandon Sun - July 16, 1965.

..... the old clichés about "getting to know one another" and "goodwill" and "mutual understanding" still have meaning. Many people realize that, if Canada is to survive as a nation built on the mutual respect of French and English Canada, the young people must help to lead the way. They must become more tolerant than their parents. Intolerance and mistrust are products of ignorance and environment. We mistrust what we don't know They(the students) will gain (through travel and exchange) the knowledge that is the basis for trust.

Sault Daily Star - August 10, 1965.

.... the young people involved in the programs, and those who are in some way involved with the young people, will gain from the exchanges. The gain will be in the increase of knowledge and understanding and depth of thought that must and will come about through greater contact between Canadians with widely varying environments and ways of living....

we can know a closeness that has nothing to do with, and is totally unaffected by, distance.

Moncton Transcript - August 12, 1965.

(exactly the same as Moncton Times - August 12, 1965.)

Timmins Press - March 22, 1966.

Family-to-family contact would also stimulate better understanding between English and French. It is one thing to know another language and another, more important asset, to be able to think in another tongue.

Ottawa Citizen - June 1965.

Nothing could be more effective in breaking down a certain Canadian tendency toward regionalism than personal knowledge, gained by travel and living experience, especially among the young.

The current youth travel program should be regarded as merely a stepping-stone toward further action to bring about improved inter-provincial communication. The aim should be to promote large-scale travel between the provinces with more than one age group taking part.

Calgary Herald - June 8, 1965.

Open and honest communication at this youthful, if idealistic, level, may be a little shattering but it may be the most practical approach to the future.

Halifax Mail-Star - September 8, 1965.

.... co-operation in any field of activity in which English and French speaking Canadians share an interest is much more likely to result from clear and practical need rather than from the insular theorizing of either faction (referring to joint refresher course for Dalhousie and Laval medical doctors).

Hamilton Spectator - September 3, 1965.

All cultural exchanges are good. They spread understanding Is Ontario to go into the business of subsidizing its "culture" in Quebec? And Quebec the same in Ontario?.... People will not go (to see shows, exhibitions, concerts) just because it happens to come from Quebec or Ontario and its thinly concealed intent is to "educate" them.

Windsor Star - July 2, 1965.

This is an adventure in understanding
(student exchange).

St.Catherines Standard - August 1, 1964.

..... such art exchanges engender mutual respect by making increasingly ridiculous any tendency among the majority group to feel itself inherently superior because of its members and strength.

Vancouver Sun - December 12, 1964.

(favourable to U.B.C. seminar travel to Quebec)

The Western Catholic, Edmonton - January 20, 1965.

(favourable to French Canada Week exchange)

Bank of Montreal Staff Magazine - February 1965.

(favourable to interprovincial student exchange)

Montreal Star - March 9, 1965.

(almost a copy of Vancouver Sun, December 12, 1964)

EDITORIAL COMMENT
STATISTICS FOR 1965 (APPROXIMATELY)

Newfoundland	0
Prince Edward Island	1
Nova Scotia	3
New Brunswick	3
Quebec	3 (E)
Ontario	19
Manitoba	2
Saskatchewan	2
Alberta	3
British Columbia	8



